A Gift to the Ahle-Hadith

{By Abu Bilaal Jhangawi}

(The following is a dialogue between a Sunni Muslim and an Ahle-Hadith)
(S will refer to the Sunni and G will refer to the Ahle-Hadith/Ghair muqallid)

Greeting with one hand

S - Assalaamu-alaikum! Brother, how are you?
G - Wa-alaikummus-salaam! I am fine, and what makes you sit here?

S – You know, I have seen you read namaaz here once or twice. The thought came to mind many times that I should sit and discuss a few things, nevertheless, today I thought let me just sit down.
G- You are the king…..Whenever you wish, as long as you wish, sit, and do not just discuss a few things, but open to your hearts content.

S- Brother, what I would like to say is, I have previously seen that when you stand to perform namaaz you remove the topi from the head and leave it aside. You then slap the right hand over the wrist of the left hand, and then strut your neck, spreading your legs wide apart, you stand. I cannot seem to understand these things. Could you perhaps explain these to me?
G- These would surely be explained. We do these, for the very reason that people question us and we can thereby free the necks of people from fiqh and bring them onto the Quraan and Hadith.

S- Very well my brother! Before discussing and researching these issues, could you explain extending just one hand, that too, very rigidly when greeting?
G- By all means. Before our discussion, open your ears and listen well, we do not believe in any fiqah shiqah. **All our rulings are taken directly from the Quraan and Hadith**. With great ease we take the saying of a Sahabi or Imam and throw it in the rubbish bin. Neither do we follow any Imam shImam. [“Shiqah and ShImam” – additional non-meaningful words, used to create rhyme.]

S- Very good my brother! What you say is absolutely perfect. The saying of anyone, if contrary to the Quraan and Hadith will not be practiced upon and rejected when it is in conflict with an authentic Hadith or the book of Allaah.
G- The matter regarding greeting which you had brought up before discussing the issue of namaaz, well, to extend both hands is not found in the Hadith, rather wherever the Hadith of greeting or shaking hands appears, the Arabic word “yad” is used, which refers to one hand only. The word for two hands in the Arabic language is, “yadaan”.

S- Brother! First of all to say that “yad” refers to just one hand is incorrect, but the word “yad” is a generic noun, and a generic noun could refer to one or many. Anyway, since you have taken the meaning of “yad” as one hand, which word in the Hadith translates as, right hand?
G- You are now going into a scientific discussion. All I want is for you to show me the words, two hands. That’s it!
S- Brother! I had taken permission to have a detailed discussion from the outset. Today we will not suffice on, ‘that’s it’, but there would be detail. Look, we have been prohibited from washing ourselves in the toilet using the right, and eating using our left hand, in the Hadith. Similarly from which verse of the Quraan or which Hadith do you prove that you should greet using the right hand, and not the left hand, so that you can substantiate your claim, and there would remain no room for rejection? To imply only one hand and that too, right hand from the word “yad”, where do you get this from?
G- Just show me the words two hands, and only the book of Bukhari, you may not present any other book (as proof).

S- Brother! Why are you getting upset? You have not yet proved your claim from any book, and here you ask me to give proof from Bukhari. Look, if you want me to prove everything from Bukhari, I would also like proofs from Bukhari only. If you derive the entire Deen from Bukhari, then only should you restrict me to Bukhari.
G- Which ruling is it that we take and practice upon; accept that it is not found in Bukhari?
S- Respected brother! Placing the hands on the chest, which is a distinctive act of your school of thought, leave alone finding it in Bukhari, it is not even found in any of the six authentic books (of Hadith).
G- How is it possible that a ruling of ours is not found in the Hadith, and then, not even in the six books of authentic Ahaadith. Look the Hadith mentioning the placing of the hands on the chest could be found in the *maraaseel* of Abu-Dawud, *pg* 6.
S- Brother! The *maraaseel* of Abu-Dawud is not included amongst the six authentic books, but it is a separate booklet of Abu-Dawud, which has been compiled in the same volume as the *Sunan* of Abu-Dawud, due to which you have been mistaken. Similarly *Shamaail e Tirmizi* has been compiled in the same volume as *Tirmizi*, whereas it is a completely separate book. Secondly, a mursal narration is not considered as proof according to the Ghair MuqalliDeen Ulama.
G- Which ruling of ours is not found in Bukhari?
S- 1) Placing the hands on the chest,
2) Spreading the feet,
3) To stand with haughtiness,
4) Your one rakaat is not in Bukhari, i.e in every salah how many are farz and how many are Sunnah,
5) The faraaiz, wajibaat, makroohat etc. of salah are not mentioned in Bukhari,
6) The details of the janazah salah that you perform are not in Bukhari,
7) The method of performing eid is not in Bukhari,
8) To sit and urinate is not mentioned in Bukhari,
9) You have a sword drawn on your flag and,

10) The kalima written on it. The flag of Nabi (S.A.W) having a sword drawn on it or the
Kalima written on it is not found in any book of the world, leave alone being found in Bukhari. In fact, this is an innovation. When others say the kalima aloud after salah, they are called innovators, and you come up with a new flag and you are not an Innovator. What justice is this? Well, that is ten in total.
G- Just show me the Hadith that mentions both hands, if not from Bukhari, then any book.
S- Brother! I do not know if you have even seen Bukhari shareef or not. On *pg 926 vol.2* Imam Bukhari establishes a chapter titled, "The chapter of shaking hands." Under this he brings the Hadith regarding shaking of hands. Hadhrat Abdullaah ibn Masood (R.A) says, 'my palm was between the palms of Rasulullaah (S.A.W).
G- You have narrated incorrectly. There is no mention of shaking hands here.

S- I have not narrated incorrectly; Imam Bukhari has mentioned this Hadith under the chapter of shaking the hands on *pg 926 vol. 2*.
G- We do not accept any 'baab shaab' (chapter). We only accept the Hadith of Nabi (S.A.W)

S-Brother! The ruling regarding the recital of surah Faatiha, which Imam Bukhari has established a chapter on, on *pg 104 vol. 1*, here you readily accept a 'baab shaab' (Chapter), then why do you not accept it for this (the rule on shaking hands)? (By not accepting, you are) adopting the way of those mentioned in the verse, 'they bring faith on part of the book, and reject parts of it' (This picking and chosing) was the manner of whom after all? When the Ahlus Sunnah present the Hadith of drunken horse, to prove the prohibition of *rafe yadain* (lifting the hands), then every Ghair Muqallid wahhaabi cries, 'see the chapter in Muslim, *pg 181*'. There, the chapter is neither that of Imam Bukhari, nor Imam Muslim, but it is the chapter of Imam Nawawi, and it is the chapter regarding being calmed (motionless) in salah. Brother! Here you suddenly see very big 'baabs', and when the baab of Imam Bukhari is used against you, then you do not believe in any 'baab shaab'

G- Okay, I accept baabs, but look, most definitely Nabi (S.A.W) extended both hands and the Sahabi only extended one, did he not?
S- Brother! Which words indicate/prove that the Sahabi only extended one hand?

G- 'My palm was between the two palms of Nabi (S.A.W).'
S- My beloved! Would you kindly extend your hand to me? Extend both your hands (please). Look, we are shaking hands. Both your hands are extended to me, though just one is between my two hands, whilst the other is on the outside (of my hand), similarly, only one of my two hands are between both your hands. How then do you prove that the Sahabi extended just one hand? The Sahaba were such that they were prepared to die on **just the indication of Nabi (S.A.W), it is an impossibility to expect a Sahabi to extend just one hand, while Nabi (S.A.W) would extend both his hands.** Lets assume for a minute that the Sahabi did extend just one hand, then too we will give preference to the practice of Nabi (S.A.W), and on many occasions when the Ahlus Sunnah present the

word of a Sahabi, then you immediately reject it saying, **the word of a Sahabi is not proof, we do not accept it.** (Taraweeh, Talaaq, etc.)
G- Should we extend both our hands, this would amount to imitating the Messenger, that is why we extend just one hand.
S- Brother! In that case we are imitating a Sahabi by extending one hand; therefore I think we should just extend our little fingers to one another, so that we do not mimic the Messenger, or the Sahabi. Brother! All this is just to get away from the Hadith and nothing else.
G- You have not yet answered the question regarding 'yad' neither have you explained it. I am saying that 'yad' refers to just one hand.
S- Brother your taking the meaning of 'yad' is harmful to you, for it is mentioned in the Hadith, 'a Muslim is he, from whom other Muslims are protected from (the harm of) his tongue and hand', so in your opinion one should not cause harm with the right hand, but it would be permissible for him to rob or stab and kill someone with his left hand!
G- O my! This is obviously incorrect, in any case who greets with one hand?
S- The English do. They say, 'Good morning' and extend one hand.
G- Brother, it is even the rule of our army to greet with one hand. Do you not believe in the army?
S- Brother, amongst other rules of the army, this is also a rule of the English; it is not proven from the Quraan or Ahadith. Now you are taking the protection of the army, whereas you had said that we would not go beyond the Quraan and Ahadith. Nevertheless, may Almighty Allaah give you the ability to accept.

<u>To perform salah bare headed</u>

G- The other question you had asked was why I had removed the topi from my head. My action is precisely in accordance to the Sunnat of Nabi (S.A.W).
S- If reading salah bare headed is proven to be Sunnat, we would also practice. Could you perhaps give the definition of Sunnat?

G- That which Nabi (S.A.W) had done is called, Sunnat. To practice on it will earn us rewards.
S- Someone has given you the incorrect definition of Sunnat. That which Nabi (S.A.W) had done once or twice, or that which Nabi (S.A.W) had discontinued, will not be termed as Sunnat.

G- Then what is a Sunnat?
S- That which Nabi (S.A.W) had perpetually done is called Sunnat, while that which he had stopped doing, or had at some point done but never again done, will not be Sunnat.

G- We consider even that which Nabi (S.A.W) had done once to be Sunnat.

S- Then you probably consider it Sunnat to stand and pass urine, because it is mentioned in the Hadith that Nabi (S.A.W) stood and passed urine on one occasion. (Bukhari *pg 35, 36, 336 vol. 1*) And, nowhere in Bukhari Shareef is there any Hadith regarding sitting and passing urine. Not a single place. To make things even better, there is no Hadith regarding sitting and passing urine in Muslim shareef either, but the Hadith of standing and urinating is found there even! (Muslim *pg.133 vol.1*). Nabi (S.A.W) had also lifted up a little girl whilst performing salah, (Bukhari *pg 74 vol.1* Muslim *pg 205 vol.1*) He had also exposed his shoulder in salah (Abu-Dawud), do you then consider all these to be Sunnat? How many times have you practiced on these Sunnan?
G- These actions are not Sunnat.
S- Look brother! These acts were carried out by Nabi (S.A.W), but they are not Sunnat. This is what we are saying; every act of Nabi (S.A.W) is not a Sunnat, eg. He had gargled his mouth while making wudhu, which we consider Sunnat, after wudhu he had kissed his wife; we do not consider this as Sunnat. Both are the actions of Nabi (S.A.W); one is a Sunnat, while the other is not. Similarly, to read the thanaa is Sunnat, but to lift a little girl (in salah) is not Sunnat, whereas he had done both these acts. You even accept this, and if both these are Sunnat, according to your explanation (of Sunnat) earlier, then all those Ghair MuqalliDeen coming into the masjid not carrying a little girl, are guilty of discarding the Sunnat, and in your words, are being deprived of great rewards. You should kindly turn their attention towards this great reward
G- I am able to show you a Hadith wherein Nabi (S.A.W) had worn one cloth and read salah, whilst he placed another on the ground.
S- Brother! The words, one cloth are undoubtedly mentioned, but this doesn't prove reading bare headed.
G- When one cloth is mentioned, bare headed is already proven by the way. How can the whole body be covered in one cloth?
S- Brother! To prove reading bare headed from this Hadith is now forcing the issue. Show me the words, bare headed. Wearing one cloth doesn't mean the head is bare headed. A person can comfortably cover his entire body including the head in one big cloth.
G- Reading namaaz in one cloth has been proven, you have even accepted it.
S- When there are no other clothes available, it is permissible to wear only one piece of cloth, this was done by Nabi (S.A.W) to show permissibility.
G- Look I have proven that reading Namaaz in one cloth is Sunnat.
S- Brother! I think you have a bad memory; you had previously accepted that something done once or twice is not a Sunnat, a Sunnat perpetual, not temporary. If namaaz, read in one cloth, is Sunnat, then this Sunnat is being butchered in your Masaajid. Today you should make the announcement, 'all those reading namaaz wearing six pairs of clothes are innovators, because Nabi (S.A.W) had worn just one cloth.
G- When did we ever wear six pairs of clothes?
S- Brother! You should count trousers, shirt, vest, hat, jacket, socks. You should bring alive a dead Sunnat by asking all those reading namaaz in these clothes, that everyone should remove all their clothes, some leaving just the sock, some the hat, some the shirt, so that all could practice on the words 'one cloth', and firstly, you and your entire family should practice on this. **This rare philosophy of taking one cloth to imply bare headed**

doesn't make sense to me. Tomorrow someone will say this implies only to the cloth worn around the waist, are you going to reject this? He will present the same Hadith to you. He may just take it to mean the turban only, what answer are you going to give him?
G- There is a narration in Abu-Dawud that a person by the name of Shuraik placed his topi in front of him and read his namaaz
S- Brother! You had initially said that the proofs would only be from the Quraan and Sunnat, now this Shuraik person, is he some prophet? Never. Is he a Sahabi? Never, He is a tab'i or tab'e tab'i, and check up the chapter Abu-Dawud has formulated. Abu-Dawud says that he had nothing to place as a shield in front of him, so he placed his topi as a shield. Therefore, you can neither prove Nabi (S.A.W) or any Sahabi T to have read namaaz without a topi. **What sort of an Ahle Hadith are you, that when it comes to accepting something, you would reject even an authentic, marfoo' Hadith, because its against your ruling, and when it is conforming to your ruling, you would go around with the word of a tab'i or even tab'e tab'i forcing (people) into acceptance. Nabi (S.A.W) was not prepared to reply to the greeting of a person who was bare headed (Mishkat). When he would make masah, he would lift the turban slightly with one hand and make masah with one hand. He did not like to be bare headed for even that amount of time, where he could remove his turban placing it on the side and make masah, and here the ummati (his follower) reads namaaz all the time bare headed. Majority roam in the market place bare headed and thereafter call themselves Ahle Hadith. Everyone besides them are murtads (renegades) and open sinners. How then would Nabi (S.A.W) like such a person?**
G- The namaaz of a person, who intentionally reads namaaz without a topi, is it not done? Or is there something wrong with this?
S- Respected brother! I will answer your 2nd question first, is there something wrong with this? Definitely there is something wrong with it, because you would be imitating the Christians. **You may have seen the Christians praying, all of them pray bare headed.** When there is no clear proof in any authentic Hadith to read namaaz bare headed, then too there is still something definitely wrong with this. This can be found in Fatawa Ulama-e-Hadith, where it said to be makrooh. Now to answer the 1st part of your question, whether the namaaz is done or not, if a person reads namaaz bare headed due to being compelled to do so, for example he does not have sufficient clothing, or he has some illness, then his namaaz will be done, and if **he is reading bare-headed due to laziness, then he would imitating the Jews. It is mentioned of the Jews in the Quraan, 'when they stand for salah, they stand lazily'.**
G- Have our Ahle Hadith Ulama written anything in this regard?
S- Brother! At hand I do have Fatawa Ulama-e-Hadith, which I could show you. Here it is, I have in my hand *vol. 4* of Fatawa Ulama-e-Hadith, it is stated, 'due to prejudice, apathy or as a fashion symbol one does this,

1) Then this is incorrect. Nabi (S.A.W) had not done this. (*pg 281)*

2) I have not come across any authentic, marfoo' Hadith which proves the permissibility of such an action. (*pg 287 vol. 4* Fatawa ulama-e-Hadith)

3) It being Sunnat or mustahab is not apparent (*pg 287. vol.2* Fatawa Ulama-e-Hadith)

4) Hadhrat Umar Z has said, "When Allaah has given ease, then we should exercise ease in salah also." (*pg 287 vol.4* Fatawa Ulama-e-Hadith)

5) In short, it is not proven from any Hadith to make it a habit and read namaaz bare headed without a valid excuse. Just as a bad habit or evil way or laziness, this custom is spreading, and some ignorant people even think it to be a Sunnat. May Allaah protect us. (*pg 288 vol. 4* Fatawa Ulama-e-Hadith)

6) To read namaaz bare headed when clothing is available, is either due to stubbornness or lack of intelligence. (Ibid*)*

7) This matter has more to do with intelligence and insight, if this delicate matter (the brain) is not deprived of sound health, and then too it would be makrooh to read namaaz bare headed. (*pg 289 vol.4* Fatawa Ulama-e-Hadith)

8) Leaving aside the early days of Islaam, when clothing was scarce, this humble slave has not come across any narration which clearly mentions that Nabi (S.A.W) or the Sahaba (R.A) had read namaaz bare headed, forget making it a normal practice. That is why; this evil custom which is spreading should be stopped. (*pg291 vol. 4* Fatawa Ulama-e-Hadith)

9) If one considers it an act of worship, or a means of concentration and devotion, or (does it) with the notion of being humble, then this will amount to imitating the Christians. (*pg 291 vol.4* Fatawa Ulama-e-Hadith)

10) In Islaam to remain bare headed is not a form of worship or sign of concentration and devotion, accept while in ihram. If it is out of apathy or laziness, this is imitating the characteristic of the hypocrites. (Allaah says), 'and they do not come for salah, accept lazily'. In short, it is not an appropriate act under all circumstances. (*pg 291 vol.4* Fatawa Ulama-e-Hadith) Well, that is ten in total.

Look brother! I have quoted ten places for you.

From the above, take note of text no.5, Your Ulama say, those who take it to be a Sunnat, are ignorant.

Text no.6, they say, to read namaaz bare headed, is stubbornness and a lack of intelligence.

Text no.7 proves, that to read namaaz bare headed is makrooh

Text no.8 proves, to read namaaz bare headed is a bad habit which is spreading and it needs to be stopped.

Text no.9 proves, it is an act in imitation of the Christians.

Text no.10 proves, it is an act in imitation of the hypocrites.

Text no.3 proves, to read namaaz bare headed is neither Sunnat, nor mustahab. We have also shown you the text of your Ulama who say that it is not proven that Nabi (S.A.W) read namaaz bare headed.

When reading namaaz bare headed resembles the Christians or Hypocrites and was not the practice of Nabi (S.A.W), why then, do you still do this? Either desist from reading namaaz bare-headed or be prepared to make one of the above titles the crown of your head!

G- We do not believe in these Fatawa Shataria, we only believe in Quraan and Hadith. These Fatawa Shataria are not credible in our opinion. The Quraan and Hadith are sufficient.

S- My brother! Had the Quraan and Hadith been sufficient for every lay man without any teacher, why would your Ulama then write these books? What need was there for them to write these books, when the Quraan and Hadith are available? Are the Quraan and Hadith incomplete?

G- Our Ulama have written no Fatawa, practice on the Quraan and Hadith only.
S- Brother! Your Ulama have written Fatawa Ulama-e-Hadith, which is in front of you. They have even written Fatawa Ahle Hadith, Fatawa Sattaria, Fatawa Thanaaia, Fatawa Barakaatia, Fatawa Nazheeria etc. In fact, there are Fatawa of various Ulama in this Fatawa Ulama-e-Hadith.
G- Fatawa Ulama-e-Hadith is no credible, supported book in our opinion.
S- Dear! This is just an excuse to save your back. Fatawa Ulama-e-hadith is supported and credible (in your opinion). I am able to show you the praises sung by your Ulama, out of joy, at the time of it going to print.
1) At the beginning of vol.3 pg16 the text reads, 'whatever has been presented has been presented in the light of Quraan and Hadith.'
2) 'Saeedi Saheb is a well researched, pious and educated person of our group. By remaining in seclusion, he has presented the teachings of the Quraan and Hadith in a beautiful manner to the public, thus lifting a burden of them.' (Fatawa Ulama-e-Hadith vol.3 pg16)
3) 'He, in answering the questions, has given proofs directly from the Quraan and Hadith.' (Ibid)
4) 'More than enough, well arranged, worthy of congratulations' (Ibid)
5) 'We encourage all Ahle Hadith readers to take benefit from it' (Ibid pg17)
6) 'It proves to be a guiding light for the general public' (Ibid)
7) 'We should seek for the forgiveness of these Ulama. (Ibid pg11)
8) 'Has presented the rulings without any changes' (Ibid pg12)
9) 'Ihsan Ali Zaheeri Saheb extends his congratulations' (Ibid)
10) 'For every library to have such books is absolutely necessary' (Ibid pg17)
This makes ten in total.
Keep reading and looking at the above references and tell me, after all these supportive words, Fatawa Ulama-e-Hadith is still not credible and supported? A book praised so extensively by Ghair MuqalliDeen, how is it still not credible to you?
After all these references, if you go on reading namaaz bare headed, at the least, you cannot be included amongst those who are called Ahle Hadith.

If you do not want to be mine, then do not be. At least be yours!

G- You have really worried me.
S- Brother! In the face of proofs and research, you should bow your head, even though it maybe contrary to your way. If your worry is due to acknowledging your error of having read namaaz bare headed, then such worry and regret is welcome, and if it is due to your proofs being broken, then this is a grave mistake.

Standing, with the legs spread apart (in salah)

G- You had objected to my standing with my legs spread apart.
S- I had only objected to find out the correct ruling, because you were the one who said I should open my heart and speak. My brother! The manner in which you stood for salah,

your sleeves rolled up, neck strutted haughtily, legs spread apart, folding your hands on your chest, taking your chest out and bare headed. Honestly speaking, tell me, will any non Muslim looking at you worship take an effect, that here is a slave before his master, or (does it look like) a wrestler who has come into the ring preparing to wrestle?

Brother! Instead of being prejudice, would you kindly think and ponder, is that the manner in which a slave should stand before his master? I think that you would also agree that no noble child would like to stand before his father in this manner, nor would any disciple stand before his spiritual guide in this manner, why then would anyone choose to stand before his Rabb in such a manner?

Once again, I ask you to be just and tell me, if a Sunni has to stand on one end in salah, and a Ghair muqallid on the other end, who appears more obedient?
G- How far should one spread his feet?
S- This is a question to you, that how far apart should the feet be, two feet, three feet, and this width should be shown from the Hadith.
G- The words two feet or three feet are not mentioned in the Hadith, but we have heard this much, that the feet should be spread enough for the shoulders to be aligned.
S- **If you would show me an authentic Hadith, which translate thus, that the feet should be spread enough for the shoulders to be aligned, then I will also practice on this.**
G- Is there no Hadith?
S- Of course, there is not!
G- We have also heard that a person should spread his feet enough for him to stand comfortably.
S- This is also not proven from the Hadith.
G- My! You are asking for a Hadith for everything. Where should I bring so many Ahadith from?
S- This is because; it is your claim that you do not go beyond the Quraan and Hadith. First you make big claims that every ruling of ours is taken from Quraan and Hadith only. Now you ask where I should bring so many Ahadith from. This means that, your very claim is incorrect.
G- I am able to show you many Ahadith in which NabiT himself has commanded us to join at the shoulders and the ankles.
S- My beloved brother! When you do show me the Ahadith, we would gladly practice on them. Our practicing on Ahadith is our victory and not our loss, because, to accept the truth is always victory, and never loss.
G- Do you have (a copy of) Bukhari Shareef with you?
S- Yes I do. Are you okay?
G- Bukhari has the (Hadith with the) command of joining at the ankles, I will soon clarify the matter.
S- Brother! You better stick to your word and show me the command of Nabi (S.A.W), fine, I will let you off on that, if Nabi (S.A.W) himself joined at the shoulder or at the ankle, this too will be taken by us with great respect.
G- Bring the Bukhari quickly.
S- Dear, here we are, this is Bukhari.

G- Look this is **Bukhari** ***pg100 vol.1.*** Imam Bukhari establishes the chapter on joining at the feet and at the ankles. He begins the Hadith which reads, 'Numan says'
S- Dear, this narration has no chain of narrators.
G- The next Hadith has a chain though.
S- But, there is neither any direct command of Nabi (S.A.W), nor his practice. What makes things more exciting, is the Arabic word for ankle is, 'k'ab', would you kindly show me the word 'k'ab' in Bukhari shareef.
G- The word 'k'ab' is not there.
S- My brother! Bukhari shareef is now in front of you. Imam Bukhari knew thousands of Ahadith by heart, had he come across an authentic Hadith with a chain of narrators regarding joining at the ankles' he would have certainly included it in his book. The chapter which you have shown me, does not prove that Nabi (S.A.W) commanded us to join at the ankles nor do we find it to have been his practice.
G- Okay it may not be in Bukhari, but it most definitely is in Abu-Dawud and in Muatta Imam Malik.
S- Brother! It doesn't matter; let us look in Abu-Dawud shareef and other books. Here we go, this is **Abu-Dawud** ***pg97 vol.1*** the entire chapter is found here.
It has a narration of Ibn Umar Z, he says, 'do not leave gaps in between for shaytan.'
In the 2nd narration it is said, that Nabi (S.A.W) would come to our saffs (rows) and straighten our saffs by placing his hand on our shoulders and chests, aligning them.
In the 3rd narration it said 'stand close to one another and align the necks.'
In the 4th narration it is said 'align the shoulders.'

In these narrations, we find with the words, 'a'naq' and 'manakib', the word 'haazhoo' the meaning of which is, to keep in line. No person takes 'mahazhat' to mean stick/join.
If you translate 'haazhoo bainal manakib' as, join shoulder to shoulder, then you would have to translate the words 'haazhoo bainal a'naq' in narration 3 as, join neck to neck. In that case, no ghair muqallid practices on this. Where you join shoulders, you should also join necks. Could you perhaps stand up and join neck to neck and show me (how its done).
G- Look, the word ankle is also found in Abu-Dawud. Numan Ibn Basheer says, 'I had seen someone join his shoulder, ankle, and knee to the person standing beside him.
S- Okay, let us see how this is done practice on joining these four things, and show us.
G- Which four things? Standing neck to neck, shoulder to shoulder, knee to knee and ankle to ankle? These four could never be joined.
S- My dear! Today at Zuhr in your Masjid, you should look amongst the congregation, and see if you can find anyone joining these four things. You people say this, but practice only (on the narration which mentions the word) shoulders, you do not join at the neck, neither the knee, neither the ankle. **You (also) only join at the small toe, for which there is no Hadith (as proof).**
G- When it is not possible to practice on these four things, why then has the Rasool T of Allaah given us the command? Did Nabi (S.A.W) not have the knowledge, that this cannot be practiced upon, yet he still gave the command to do so? After all, Allaah forbid, was the understanding of Nabi (S.A.W) lesser than yours?
S- Brother! Nabi (S.A.W) would never command the Ummat to do something which is impossible to do. Well, the meanings which you have understood from these Ahadith, are

incorrect, therefore you are having difficulty practicing upon them**. How can, that which is impossible to put into practice, ever be the command of the master?** Nabi (S.A.W) was always concerned about that which would be easy for the Ummat. Sometimes he would say, 'if it were not for the fear that it would be difficult on you, I would have commanded you to use the miswaak for every salah, and I would have commanded you to delay the Esha salah. In short, Rasulullaah (S.A.W) would never give a command, which the Ummat cannot possibly practice on.
G- Is your objective this, that I have not understood the meaning of the Hadith?
S- Yes, you have certainly misunderstood the Hadith.
G- So, what else could the meaning of joining the shoulder, neck, knee and ankle be? Could you perhaps explain this to me?
S- Now you have mentioned what you ought to. Firstly we would take Bukhari, **Ibn Hajar Asqalani has written the most comprehensive commentary on it. He says, 'the meaning of this is just to emphasize straightening of the saff, and filling the gaps in between.'**
G- Ibn Hajar was a Shaafi, and we are ghair muqallid, how could his words be proof for us?
S- Whose words are proof for you then?
G- Whatever interpretation the Ahle Hadith Ulama make of it, is what I would accept.
S- This is what you call *taqleed*. You ran from *taqleed,* so that you do not have to practice *taqleed*. Have you not now jammed yourself right in *taqleed*?
G- Today your *taqleed* band/rope will also be broken by me. We will discuss this too.
S- Insha Allaah we will (discuss it).
G- Nevertheless, as far as the meaning that the Ulama of Ahle Hadith have taken regarding joining the neck, shoulders, knees and ankles, could you show me the volume. It seems you have no book which the Ulama of Ahle Hadith have written regarding this matter.
S- Brother! The promise which I have made, I will definitely fulfill. I will show you the explanations given by the Ahle Hadith Ulama, but the question is, will you accept?
G- Why should I not accept? They only talk about that which is in the Quraan and Hadith.
S- This is Fatawa Ulama-e-Hadith in my hand. I will show you the complete text. Check up vol.3 pg.20/21

'All that remains (to be explained) is, by (the word) ankles, are the ankles, proper, meant or just the foot? The correct intent seems to be the foot, because the ankles cannot join unless the foot is bent, therefore one has to stand bending his feet. This (bending of the feet) has many deficiencies:

1) To stand in this position for long is difficult,
2) The toes do not face the qiblah,
3) One will have to keep moving, which results in lack of concentration,
4) There are many similar deficiencies.

That is why the foot is meant and not the ankle. Some people spread the legs and stand due to which the shoulders do not meet, this is incorrect.'
G- Okay, this is an affirmed book of ours, in support of which you have already shown me much. Besides this, have any other Ahle Hadith Ulama said anything regarding this?

S- Yes, I will show you that also. Here is the book Salaatun Nabi (S.A.W), written by Moulana Khalid Gujraati at hand. He writes on pg.150 of this book,

'Some people take the inconvenience of trying to join the ankles, so much so, that the very feature of the foot is changed, and the feet, instead of remaining straight, gets narrowed to the front, and spread apart at the back. This is also incorrect.
The words of the Hadith are 'Ankle to ankle, shoulder to shoulder' all that is meant by this is that, the saff should be straightened by aligning the shoulders and the ankles. Here, the Arabic alphabet 'baa' is used to imply straightening and not joining, or else it would have been incumbent, that just as we take the inconvenience of joining at the ankles, we should join at the shoulder, where as it is impossible to join at the shoulders. Here, the meaning implied is that the saff should be straightened and the shoulders and ankles should be aligned.'

This text of Gujraati sahib proves the following;

1) To join at the ankles is inconvenient,
2) The feature of the foot is spoilt;
3) The feet are narrowed at the front and spread at the back;
4) The (general) Ahle Hadith has not understood the Hadith correctly;
5) The objective of the Hadith is, that the saff is kept straight;
6) The object of the Hadith is, that the shoulders and ankles are in line;
7) Here the alphabet 'baa' implies straightening;
8) Here the alphabet 'baa' does not imply joining;
9) The shoulders can never join;
10) All the Ahle Hadith who join at the ankles, are changing the feature of their feet.

That is ten in total.
G- Is there any other book besides this (which also discusses this subject matter?)
S- Yes! There is the book of Khwajah Muhammed Qassim Gujranwala, who is a ghair muqallid, titled 'Qad qaamatis-salah' I may quote from it also and put you at ease. Khwajah sahib says,
"Some people spread their legs more than necessary, with the result that the ankles meet, but the shoulders do not" (pg.137)
"In the narration which mentions joining the ankles, there is a narrator, Zakaria bin Abi Zaaidah, who is a mudallis (one who hides the name of his teacher) and (he) uses the (arabic) word 'un' (from) when narrating." (pg.136)
Now, your own Ulama are not willing to accept the narration mentioning the ankles as authentic, what is your decision?
G- My decision is the same as my Ulama. Verily they are more knowledgeable than me and they do not lie. Why should I not accept what they say?
S- Is this not *taqleed*?

Taqleed (following an Imam)

G- Taqleed is what you do, and this is shirk (ascribing partners with Allaah). Every Muslim should abstain from shirk, for a mushrik will not enter Jannah (paradise).

S- My dear! Firstly define shirk, thereafter show me where does taqleed fit in the definition of shirk.
G- The definition of shirk is, to ascribe anything as a partner to Allaah, be it in His being, attributes or knowledge.
S- Brother! Now define taqleed.
G- To accept the word of an Ummati without any proof. This is the definition of taqleed.
S- Which Hadith have you, extracted this definition of taqleed from?
G- I have not extracted it from the Hadith, neither is it found in the Hadith. This is just what I have heard from the Ulama.
S- Did you verify this definition, or you just accepted it?
G- When the Ulama lecture or give a talk, where does anybody stand up during the talk and ask for a Hadith for everything they mention? What they say, is just accepted as is.
S- When you heard the definition of taqleed, and accepted it, trusting your Ulama, without having seen it in any book (personally), then this is precisely what taqleed is. You have made taqleed of your molwi and we have made taqleed of Imam-e-a'zam Abu Hanifa (R.A). The question that now beckons is, how is taqleed shirk?
G- Could you also give the definition of taqleed?
S- Taqleed is, "To practice shariat with the guidance of an expert in shariat"
G- Your definition is incorrect. Taqleed means to tie a rope/string, and a rope is strung on the neck of an animal.
S- Firstly brother! You passed the verdict of shirk over us, now you call us animals and are not even ashamed of it. Where do you get the meaning of taqleed, to be tying a rope/string?
G- The word taqleed is derived from the word 'qilaadah' and the meaning of 'qilaadah' is rope/string, and a rope/string is tied around the neck of an animal.
S- **Qilaadah has two meanings; one is in reference to human beings, i.e. Necklace/collar, while the other is in reference to an animal, i.e. rope/string. We take the meaning in reference to human beings, which is necklace.**
G- So qilaadah also means necklace, in which Hadith could you show me this?
S- When I asked for a Hadith regarding your definition of taqleed, you were immediately shocked. Now, when I say qilaadah means necklace, you want a Hadith. Well, no problem, we shall fulfill even that request of yours. It is mentioned in a Hadith, 'Aa'isha (R.A) borrowed a necklace from Asma (R.A) (Bukhari vol.1 pg.48, pg.532 & Muslim vol.1 pg. 160). (Here the word qilaadah is also used for necklace)
Here we go; your tall request has been fulfilled. Now I have the right to say that qilaadah means a necklace which adds to the beauty of a person, and enhances ones beauty, and brings a shine to ones beauty.
G- What is the other meaning of qilaadah?
S- 'To tie a rope'. This meaning would be implied in reference to an animal. When used in reference to humans, it would be necklace. Now each one may choose what he desires. Would you choose the (one used for) animals, or the (one used for) humans? Well, we are humans, so we would opt for the one used for humans.
G- Okay, tell me, when the Quraan and Hadith is present in their complete forms, why then does a need remain to follow any Imam? Is there some sort of requirement that still exists even in the presence of the Quraan and Hadith? You have shunned the Hadith of Rasulullaah (S.A.W) and fallen behind some Imam, whose words are not Deen, and will

you not be rewarded for following him, neither will you be sinning if you did not follow him. Look, we only follow that Imam, whom we have been commanded to follow by Allaah, which is Rasulullaah (S.A.W). In following him, one will be rewarded and in rejecting him, one will be sinning.
S- My brother! You have now made yet another accusation against us that we have discarded the Hadith of Rasulullaah (S.A.W) and we (only) accept fiqh. You have not understood the stand point and objective of the Ahnaaf. Had you understood it, you would never have any objections.
G- So, besides this, what other object do you have? Please explain so that I may understand.
S- Dear! We, the Ahnaaf first look into the Quraan, if we find the ruling there, all praise be to Allaah, if not, we look into the Hadith, if we find it here then fine, if not, we look at consensus, if we do not find it in consensus also, then only do we apply *(qiyaas)* shar'i analogy to solve the matter. In this way, fiqh takes 4th place. **With us, even if the Hadith is weak, it will be given first choice and preference, not *(qiyaas)* shar'i analogy.**
G- Is the Quraan and the Hadith incomplete or complete without fiqh? If it is complete, what is the need for fiqh which is the compilation of an Ummati (follower)? If it is incomplete, does that then mean that Allaah and his Rasul T had left Deen incomplete?
S- I would like to ask you as to where you have got this question from.
G- From the Ulama.
S- Never! This is a question that the munkireen-e-Hadith (those who reject the Hadith) had posed to the Muslims regarding the Hadih of Rasulullaah (S.A.W), is the Quraan incomplete or complete without the Hadith? If the Quraan, which is the word of the Creator and is undoubted and Allaah has made its preservation His personal responsibility, is complete, the Hadith which is the word of creation and could be doubted and Allaah has taken no responsibility for its preservation, why then should the word of the chosen (Rasulullaah (S.A.W)) be accepted and not the Rabb? In the presence of the word of the Creator why the word of the creation should be accepted? In the presence of an undoubted book why the supposed information of an individual should be accepted? In the presence of a protected word why the unprotected Hadith of Rasulullaah (S.A.W), which was compiled hundreds of years after him, be accepted?
G- This question of the munkireen-e-Hadith is incorrect, because the Hadith is not contrary to the Quraan; in fact it is an exposition and explanation of the Quraan.
S- So my dear! Just as the objection of the munkireen-e-Hadith against the Hadith is incorrect, your question against fiqh is also incorrect. Because, Just as the Hadith is an exposition of the Quraan, in exactly the same way fiqh is an exposition and an explanation of the Quraan and Hadith. When the Quraan is explained in the words of the Nabi (S.A.W), this is termed as Hadith, and when the Quraan or Hadith are explained in the words of an Imam or religious scholar, this is termed as fiqh. Fiqh is not some new, separate entity from the Quraan and Hadith.
G- If fiqh is the explanation of the Quraan and Hadith, every ruling of it should be in conformity to the Hadith. I mean that every minutest aspect of it should be the explanation of either a verse in the Quraan or the Hadith, and then we could accept that okay fiqh is really an exposition of the Quraan and Hadith, but is it such?
S- It is not necessary that every minutest aspect of fiqh will be the precise explanation of the Quraan and Hadith.

G- Then how is it an exposition of the same?
S- You have not understood the very meaning of exposition. You also accept the Hadith to be an exposition of the Quraan, but can you prove every Hadith found in Bukhari, Muslim, Abu-Dawud, Mishkat, Thirmizi, Ibn Majah and Nasai to be from the Quraan?
G- This is very difficult, nay impossible.
S- Therefore in spite of every Hadith not being proven from the Quraan, it is still the explanation of the Quraan. Similarly in spite of every minutest aspect of fiqh not being explicitly proven from the Quraan and Hadith it is still the explanation and exposition of both. An explanation of anything is always more extensive than the thing being explained. For example, someone asks, 'What is the Quraan?' Consider this question, 'What is the Quraan?' The person explaining would explain thus, 'This is a book which was revealed to the chosen Nabi (S.A.W). It is a book free of any doubt.' You see the thing being explained is one word 'Quraan', but its explanation is made up of many words simply so that one may understand, and in many instances an example has to be given for further explanation. Now if someone has to ask for every word of the explanation to be shown in that which is being explained, then this would be a sign of him lacking intelligence. Therefore, to ask for every Hadith to be found in the Quraan is also the sign of a lack in intelligence. In exactly the same way, for someone to ask for every minutest aspect of fiqh to be proven from the Quraan or Hadith is a sign of him seriously lacking in intelligence.
G- Another reason for not accepting fiqh is the differences of opinion in the matters of fiqh. We do not accept fiqh because of the major differences of opinion in the fiqhi rulings.
S- My brother! It seems you have taken the support of theft. This is also a question of the munkireen-e-Hadith. They also said that they do not accept the Hadith because of the difference of opinion regarding Hadith. The Shias say that they do not accept the Sahaba because of the difference of opinion amongst them. The founder of the Paadri said that they do not accept the Quraan because there is a difference of opinion in the manner of its recital, and mister, you say that you do not accept fiqh because of the differences of opinion found therin. So, this is not some new bud (that has sprouted) of yours, but this is the very objection of the Paadris on the Quraan, the Parwez on the Hadith, the Shia on the Sahaba (R.A), and those rejecting fiqh on fiqh. In fact I would like to add that there are differences of opinion regarding the definition of what is termed authentic. Why then do you not discard the authentic Hadith also? When the difference of opinion regarding some matter could be the reason to discard it, then those who reject or discard the Quraan, Hadith and the Sahaba (R.A) should not be rebuked, if you are true, they are also true. (Allaah forgive,) and if their rejecting Quraan, Hadith and the Sahaba (R.A) is incorrect, then definitely your question is also incorrect.
G- Okay, why are there differences of opinion in fiqh then?
S- In reality, there is no difference, only you seem to see differences. Just as there are two types of recital of the Quraan; one repeated and, the other uncommon. The uncommon ones are not termed as Quraan, while the repeated ones are termed as Quraan. The Paadris always make objections on the uncommon recitals of the Quraan, and we keep telling them, 'that which you are objecting to is the uncommon recitals and it is not the Quraan.'

In a similar manner the Ahadith are of two types; authentic and the other fabricated. Both these types are found in the books. The munkireen-e-Hadith picks up the fabricated Ahadith and makes objections against the Muslims, so we answer them thus, ‘make an objection on an authentic Hadith. That which you are making an objection on, is not the saying of Nabi (S.A.W).’ To present a fabricated Hadith against an authentic Hadith or due to lack of knowledge regarding an abrogated Hadith and the Hadith that replaced it, to then say that there is a difference or conflict between two sayings of Nabi (S.A.W) would be incorrect.

In a similar way the Hanafi fiqh is of two types; one being the *(mufta bee he)* ruling accepted by the jurists and the other being (*ghair mufta bee he)* the ruling not accepted by the jurists. The accepted ruling is called the Hanafi fiqh and there is no difference or conflict in these rulings. This apparent conflict is what the Paaris see in the Quraan and the munkireen-e-Hadith see in the Ahadith and you are seeing it in fiqh.
G- Today is the first time I am hearing that in fiqh you have an accepted ruling and a non accepted ruling. The truth is I do not even know what these mean. Do the words *mufta bee he* and *ghair mufta bee he* appear alongside every verdict?
S- The words *mufta bee he* are derived from the word *fata* which means firm, strong youngster. Therefore, the meaning of a *mufta bee he* verdict would be firm points or solid points. *Ghair mufta bee he* means un-firm (unsubstantiated) points. My friend! You are always making objections on un-firm points and you keep tagging on them. This Allaah has also mentioned, that His speech is of two types, *muhkamaat* (those verses the meanings of which are understood to us) and *mutashaabihaat* (those verses the meanings of which Allaah has kept to Himself and a select few whom He wishes).Allaah has ordered us to adhere to the *muhkamaat* and not delve in the *mutashaabihaat*. Allaah goes on to say that only those whose hearts are crooked (corrupt) will delve into them. My brother, you found only the uncommon and unaccepted verdicts to object on, which we ourselves do not even accept as the Hanafi fiqh? Why do you not object on what really is the Hanafi fiqh and then see?
G- You are answering half my question. I am asking; do you find *mufta bee he* or *ghair mufta bee he* written alongside every fiqhi ruling?
S- Just as in the Quraan you would not find a note with each verse saying that this is a verse from the *muhkamaat* or the *mutashaabihaat* and with each Hadith you would not find a note saying this is an authentic or a fabricated Hadith, similarly you would not find a note with every ruling in fiqh that this is the *mufta bee he* or the *ghair mufta bee he* verdict. Nevertheless, this is decided by the scholars. Likewise the decision of whether a verdict is *mufta bee he* or *ghair mufta bee he* is that of the experts in fiqh.
G- How do we find out if a Hadith is authentic or fabricated, abrogated or not?
S- Just as you would not find a notice on every note, that this R100 note is no longer in circulation, the sign of it would be that you will not find it being used in the market place. In the same way the sign of an abrogated Hadith would be found (by looking at the) era of the Khulafaa-e-RashiDeen. If we find that a Hadith was practiced on in the best of eras, we would know that this Hadith is authentic and we may practice on it, and if we find that a Hadith was not practiced upon in this era, we would understand that this is an abrogated Hadith.

G- Okay tell me, why are you called Hanafi and not Muhammedi? So, are you a Hanafi or a Muhammedi?
S- Today you have mimicked the wahaabis and said good-bye to your brain!
G- How is that?
S- Your question is like my asking you whether it is Saturday or January; or is it Wednesday or February? Any intelligent person would be astounded, for if there were any conflict (in meaning) between January and Saturday, only then would this question be sensible. When today can be the Saturday and also be January then there is no difference between the two. Rather, the question should be, is today Saturday or Sunday? Is it the month of January or that of February? A day will oppose another day, and a month would oppose another month. I can also ask you questions like yours. Are you a ghair muqallid or a human? Are you an Ahle Hadith or a human? Are you Pakistani or Panjaabi? Just as these questions are incorrect in your opinion, the question of being a Muhammedi or Hanafi is incorrect. Should your question be correct, would you kindly answer the above three questions of mine? The answer to such questions would just be swearing.

Now listen, if someone asks as to why you are referred to as Panjaabi or Laahori and not Pakistani, you would say we are referred to as Pakistanis when compared to those living in countries outside Pakistan and as Panjaabis when compared to those living in Sindh or Baluchistan. In the same way when a non-Muslim asks who you are, you would say you are a Muslim and Muhammedi. This means that the words Muslim and Muhammedi are used when compared to non-Muslims, and Hanafi is used when compared with Shafis, Maalikis, etc. You do accept that being called a Panjaabi does not negate being a Pakistani, nor does being an Ahle Hadith negate being a human, why would being a Hanafi negate being a Muhammedi?
G- Should we accept that which the Nabi (S.A.W) says, or that which an Ummati says?
S- When that which the Ummati says is contrary to that which the Nabi says, then, only that which the Nabi says would be accepted. When that which the Ummati says does not contradict what the Nabi says, but only appears to be contrary, then, you yourself may specify the cure for that. The explanation of this has been given by Shah Waliullah (R.A) in the following words;

We do not follow the Imams except for the fact that they are more knowledgeable than us as regards the book of Allaah and the teachings of His Rasul. (Hujjatullahil-baaligah)

The munkireen-e-Hadith also ask if one should accept that which the Creator says or that which the creation says? The person answering will definitely say that one should accept that which the Creator says. As soon as he says this, the munkir-e-Hadith will say, Bukhari, Muslim, Abu-Dawud, Tirmizi, ibn-Majah, Nasai are all the works of the slave and the only book of the master is the Quraan, one has to accept it only and practice on it, not on the books of the slaves. My brother, you have now adopted the way and manner of the munkireen-e-Hadith. They confused matters by saying Creator and creation and made the people discard the Hadith of Rasulullaah (S.A.W). You are confusing matters by saying Nabi and Ummati in an effort to make people discard the fiqh of the fuqaha. This

is also a question you have stolen from them. You call yourself Ahle Hadith and they call themselves Ahle Quraan.
G- One should follow only and only Nabi (S.A.W), not an Ummati, whereas you accept the fiqh of Imam Abu Hanifa (R.A).
S- We follow and obey only Nabi (S.A.W), but with guidance of Imam A'zam Abu Hanifa (R.A)
G- What guidance would that be? Without the guidance of an Imam can one not follow the Rasul of Allaah?
S- No, one cannot. Look, an example of this is salah in congregation where one person is the Imam and the rest are congregation (muqtadis). The Imam says the takbir-e-tahrimah; the congregation also says it, but only after him and in following him. The tahrimah of both the Imam and the congregation is for the sake of Allaah. The Imam stands, the congregation also stands, both are standing for the sake Allaah, but the congregations' standing is in following the Imam. The Imam bows down; the congregation also bows down, both bow for the sake of Allaah, but the bowing of the congregation is in following the Imam. The Imam prostrates, the congregation also prostrates, both prostrate for the sake of Allaah, but the congregation prostrate after the Imam and in following him. When the Imam lifts his head after bowing or prostrating, so do the congregation, but only after the Imam and in following him. Similar is the case of the sitting posture.
In short in congregational salah, the Imam fulfills all the various postures and so does the congregation, but every move of the congregation is after the Imam and never ahead of him. If the congregation moves ahead of the Imam, then according to the Hadith, they will be turned into donkeys. Now if some non-Muslim has to say;

The Imams' tahrimah is for (the pleasure) Allaah, and the congregations' is for the (pleasure of the) Imam;
The Imams' standing is for Allaah, and the congregations' is for the Imam;
The Imams' bowing is for Allaah, and the congregations' is for the Imam;
The Imams' prostrating is for Allaah' and the congregations' is for the Imam;
The Imams' standing between postures and sitting between postures is for Allaah, and the congregations' is for the Imam;
The Imams' sitting is for Allaah, and the congregations' is for the Imam;
The Imams' salaam is for Allaah, and the congregations' is for the Imam.
So, to say that the Imam does everything for Allaah while the congregation does everything for the Imam is certainly incorrect.

This suspicion came to the mind of the non-Muslim due to him seeing that the congregation is following the Imam. (He thought) these people are following the Imam in every action, perhaps they are worshipping him, whereas these poor souls are also worshipping Allaah, but just by following the Imam. We the Hanafis also follow Muhammed T but with the guidance of an Imam, due to which the ghair muqalliden have accused us of accepting that which Imam a'zam Abu Hanifa (R.A) says and not that which Nabi (S.A.W) says. They accuse us because of being mistaken like the non-Muslim or out of sheer ignorance.

We accept the Sunnat of Rasulullaah (S.A.W), but as guided to us by the Imam.

We accept the Shariah of Rasulullaah (S.A.W), but with the guidance and in following the Imam.
We adopt the method of performing salah of Rasulullaah (S.A.W), but with the guidance of the Imam.
G- Then too the Imam has come in between. You have not accepted that which Nabi (S.A.W) sincerely.
S- My dear brother! Whenever a Hadith has reached us it has been via the ummat.
G- I take everything direct from Nabi (S.A.W). I do not know what this Ummat "shummat"(additional no meaning word) is all about.
S- This means that you are claiming to be from amongst the Sahaba (R.A).
G- I am not claiming to be a Sahabi; I was born 1400 years after Nabi (S.A.W).
S- When you have come 1400 years after Nabi (S.A.W), who has then conveyed the sayings of Nabi (S.A.W) to you?
G- The Muhadditheen.
S- The Muhadditheen were also from amongst the Ummat. What types of Nabi were the Muhadditheen? The conversation has revolved and come back to the very same Ummat "shummat", but Bukhari Shareef or any other book of Hadith for that matter has a chain of narrators before every Hadith. This long list of names is called a sanad and every person in this sanad is an Ummati. You have got to make the Ummati a link to get to the Hadith of Rasulullaah (S.A.W).
G- Why do you accept the rulings of Imam Abu Hanifa (R.A) and not the other aimmah (Imams)?
S- Had we accepted the rulings of any other Imam also, you would have called it shirk, because taqleed is shirk in your opinion.
G- You should accept all four Imams. Why do you accept only Imam Abu Hanifa (R.A)?
S- If the taqleed of just Imam Abu Hanifa (R.A) is shirk, then the taqleed of all four Imams would be a greater form of shirk. In fact this would be shirk multiplied four times. Trying to pull me out of shirk, you have involved me in a greater form of shirk. When bowing down to one idol is haraam, how does bowing down to four idols become touheed? Wow! **Your philosophy is this; to follow one Imam is shirk and to follow four is touheed!**
G- Why do you give preference to the rulings of Imam Abu Hanifa (R.A)?
S- My brother. This is because the era of Abu Hanifa (R.A) in comparison to the eras of the other Imams, **is closer to that of Nabi (S.A.W).** As far as the eras are concerned, Nabi (S.A.W) has said that the best of eras is mine, then the era after mine, then the era after that. In this way the closest era is that of Imam Sahib, therefore we give him preference.
G- Why do you not follow the Sahaba (R.A)?
S- If taqleed itself is shirk then taqleed of the Sahaba (R.A) is also shirk. How could the taqleed of Imam Sahib be shirk and that of the Sahaba (R.A) be touheed?
G- Why do you not give preference to the books of Sahaba (R.A) regarding the rulings (of Islaam?)
S- There is no such book of the Sahaba (R.A) in which the rulings regarding salah, fasting, zakaat or hajj are all compiled. This Hanafi fiqh is actually a collection of the various rulings of the Sahaba (R.A). This fiqh has collected the flowers that were spread all over and presented as a bouquet to the ummat.

G- When your fiqh has the Quraan, Hadith and sayings of the Sahaba (R.A) in it, why do you then call it Hanafi fiqh?
S- Just as a narration that is found in Bukhari is referred to as a Hadith of Bukhari. Whereas in reality it is the Hadith of Nabi (S.A.W). The meaning of this is that we have received this Hadith via Imam Bukhari (R.A). This is the Hadith of Muslim. Whereas it is the Hadith of Nabi (S.A.W). Saying that the Hadith is Muslims', means that it reached us via Imam Muslim (R.A). In the very same way to say that this is Hanafi fiqh means, that undoubtedly these are the rulings of the Sahaba (R.A), **but they have reached us via Imam Abu Hanifa (R.A).**
G- Why do you divert your link from Nabi (S.A.W) and attribute it to Imam Abu Hanifa (R.A)? In the presence of the biological father to attribute your link to someone else is such a big crime. Nabi (S.A.W) is the spiritual father yet you call yourself Hanafi instead Muhammedi. The Christians are then better than you, because they make their reference to their Nabi.
S- You do not even love the word Muhammedi as much as you hate the word Hanafi. You are also not called Muhmmedi. Sometimes you are called Ahle Hadith, sometimes salafi, sometimes athari. Who ever does call you Muhammedi? Like a Worthless person sitting and considering himself to be some big police officer in his heart! We have never heard anyone ever call you Muhammedi. What we have heard you being called is wahaabi, salafi, najdi, athari, ghair muqallid etc.
G- Ahle Hadith is our descriptive name, could we not be called that?
S- Is Hanafi not our descriptive name? Could we not be called that? I could also say that the Christians are better than you, because they are called Christians whilst you are called salafi or athari. I would say the Sikh is better than you, because all of them have beards while some of your ulama had beards the length of a barley seed, yet they were senior ulama. Many were considered mountains of knowledge and leaders of your sect. Even your beard is lesser than the Sunnat length.
G- Cutting or trimming the beard was the personal affair of those ulama and it is also my personal affair.
S- Would there be no blame/seizure for personal affairs? How could you absolve yourself by saying it is a personal affair? In that case, was not the claim of being Rabb almighty the personal affair of Pharaoh? A person drinks alcohol, commits adultery, gambles, cuts or trims his beard, steals, does not perform his salah or discards the fast, and then says it is his personal affair, will such a person just be left? Will, the excuse presented before us be acceptable in the court of Allaah? To call someone a Christian or Jew because of the raging fire of hatred and jealousy (in the heart) is very easy and the normal habit of many amongst you. You people keep giving these titles to others. We can also do the same, but it is inappropriate. One has to ponder things with a level head and ask Allaah for ability to carry out good deeds.
G- Is it incorrect to be called Ahle Hadith?
S- Is it incorrect to be called Ahle Sunnat?
G- Ahle Sunnat and Ahle Hadith are both one and the same thing. You cannot separate them.
S- My dear, you cannot make them one thing. There is a difference as vast as the east is from the west between the two. Nabi (S.A.W) had given us the name Ahlus Sunnah Wal Jamaat and not Ahle Hadith nor did he name us salafi or athari. If Nabi (S.A.W) has not

commanded us to be called Hanafi, when has he commanded (anyone) to be called salafi, najdi, athari, wahaabi or Ahle Hadith?

G- Nabi (S.A.W) himself having mentioned the words Ahlus Sunnah wal Jamaat, where do you get this from?

S- Let me check up the kitaab and show it to you. Here we are, this is the commentary (of the Quraan) titled Durre-Manthoor. Under the verse; 'on that day when faces of some will be radiant…….' It is mentioned that Nabi (S.A.W) said, 'Those whose faces will be radiant refers to the ahlus Sunnah wal Jamaat.' There is a similar narration in the commentary of Ibn Katheer.

G- The words Ahle Hadith are also found in many books. The commentators of Hadith sometimes say, 'this is what the Ahle Hadith mention,' these types of phrases are found in abundance. From this we may understand that (the title) Ahle Hadith is found from the era of Nabi (S.A.W), so how could one say that this is incorrect?

S- You have stumbled or been made to stumble. The word muarrikheen has been used for historians in the books, and the word mufassireen for commentators (of the Quraan). In a similar way the word muhadditheen has been used for the people (commentators) of Hadith, and not for the ghair muqalliDeen. **Would you be able to show me the words Ahle Hadith used in reference to a person that rejects fiqh, in any Hadith or the commentary of any Hadith?** Now if someone has to start a new sect and call it Ahle Tafseer because these words are found in the books, this is incorrect. Or a 2nd person calls himself Ahle Taareekh because these words are found in the books, this is incorrect. Or a 3rd person calls himself Ahle Quraan because our name is found in Thirmizi shareef, this is incorrect. In the same way for those who reject fiqh to say that we are the Ahle Hadith because these words are found in the books is also incorrect. Look, the Parwezis who rejected the Hadith used to call themselves Ahle Quraan and present the following as proof, that in Thirmizi under the chapter of witr there is a Hadith wherin Nabi (S.A.W) mentions, 'O people of the Quraan perform the witr (salah)'. Those rejecting the Hadith say that this refers to them. We have exhausted ourselves trying to look everywhere for someone, prior to the English ruling (over the sub-continent), being referred to as the Ahle Quraan, or for a group existing anywhere in the world, who reject the Hadith to be called Ahle Quraan. They had also made the same claim that the Ahle Quraan are in existence since the existence of the Quraan. Therefore, if the Quraan is true the Ahle Quraan are also true. Now you are shouting the same slogan that the Ahle Hadith are in existence since the time of Nabi (S.A.W). Ever since the Hadith existed, the Ahle Hadith existed. Therefore, if the Hadith is true the Ahle Hadith are also true, **whereas prior to the English rule there was no group in the world who rejected fiqh to be known as the Ahle Hadith.** Fine, just show me a Hadith wherein those who reject fiqh are called Ahle Hadith.

G- Whether it is Ahle Hadith or Ahlus Sunnah Wal Jamaat, they are both one and the same thing. How many times should I tell you?

S- You have erred or have been caused to err;

A Hadith can be sahih, daeef, hasan, mursal, mudal, munqat'i, marf'oo, mouqoof, maqt'oo, besides these, there are many other categories. I am not sure which one do you accept, sahih Ahle Hadith or daeef Ahle Hadith, mursal Ahle Hadith or hasan Ahle Hadith, mouqoof Ahle Hadith or maqt'oo?

The Sunnat is never daeef (week/un-substantiated), how could Ahle Hadith and Ahlus Sunnah wal Jamaat be the same, when;

1. The ahlus Sunnah follow an Imam;

Whilst the present day, customary Ahle Hadith considers following an Imam to be shirk.

2. The Ahlus Sunnah considers three talaaq to be three;

Whilst the Ghair muqallid, customary Ahle Hadith considers three talaaq to be one only, like the Shia

3. The Ahlus Sunnah honor the saints;

Whilst the ghair muqallid scholars look for useless faults in the saints,

4. The Ahlus Sunnah consider the Sahaba (R.A) to be a yardstick for the truth;

Whilst the Ghair muqallid do not consider the Sahaba (R.A) to be a yardstick for the truth.

5. The Ahlus Sunnah consider even the action of a Sahabi T to be Sunnat;

Whilst the ghair muqallid call the first azaan of Jumuah to be an Uthmaani innovation.

6. The Ahlus Sunnah lift their hands after salah and supplicate;

Whilst the Ahle Hadith do not supplicate and refer to supplication as an innovation.

7. The ahlus Sunnah accept fiqh;

Whilst the Ghair muqallid reject fiqh.

8. The ahlus Sunnah are of the opinion that there is punishment and reward in the grave;

Whilst the present day ghair muqallid do not hold this opinion.

9. The Ahlus Sunnah are of the opinion that Nabi (S.A.W) is alive in his grave;

Whilst the Ghair muqallid do not hold this opinion.

10. The Ahlus Sunnah do not accept less than twenty rakats taraaweeh;

Whilst the Ghair muqallid say it is eight rakats.

11. The Ahlus Sunnah say it is an act of reward to visit the mausoleum of Nabi (S.A.W);

Whilst the Ghair muqallid Ahle Hadith says it it is haraam.

12. The Ahlus Sunnah say that Nabi (S.A.W) is able to hear the salutations being sent to him by those alongside his grave;

Whilst the Ghair muqallid rejects this.

13. The Ahulus Sunnah consider the slaughtering of buffalo to be permissible;

Whilst the Ghair muqallid considers it haraam.

14. The Ahlus Sunnah say the slaughtering of horse is haraam;

Whilst the Ghair muqallid says it is halaal.

15. The Ahlus Sunnah say it is not permissible to look into the Quraan while in salah;

Whilst the Ghair muqallid says it okay to do so.

16. The Ahlus Sunnah say that a woman in the state of janaabt (impurity) may not recite the Quraan;

Whilst the Ghair muqallid says she may recite the Quraan.

17. The Ahlus Sunnah say that a woman becomes haraam on her husband if he engages in any illicit relationship with his mother in law;

Whilst the Ghair muqallid says she does not become haraam. (Nauzlul Abraar)

18. The Ahlus sunnah say the mausoleum of Nabi (S.A.W) is sanctified place;

Whilst the Ghair muqallid says it is an innovation and should be broken down. (Urful Jaadi)

19. The Ahlus Sunnah perform the janaazah salah silently;

Whilst the Ghair muqallid perform it in a raised voice.

20. The Ahlus Sunnah say that a person who joins the Imam in the position of ruku has made the rakat;

Whilst the Ghair muqallid says he has missed it. (Toudeehul Kalaam)

21. The Ahlus Sunnah leave the hands to the side (of the body) in qauma;

Whilst the Ghair muqallid Ahle Hadith of Sindh tie it.

22. The Ahlus Sunnah do not practice on the abrogated Ahaadith;

Whilst the Ghair muqallid consider practicing on it a great form of jihad.

23. The Ahlus Sunnah do not perform any nafal after the Maghrib azaan;

Whilst the Ghair muqallid who normally is an enemy of nawaafil will make sure he performs nafal at this time.

24. The Ahlus Sunnah stands in salah expressing humility;

Whilst the Ghair muqallid stands haughtily.

25. The Ahlus Sunnah say there are a few differences in the performance of salah of a woman and a man;

Whilst the Ghair muqallid says there is no difference.

26. The Ahlus Sunnah say an immature (one who has not reached the age of puberty) may not be appointed as Imam;

Whilst the Ghair muqallid says he may be appointed as Imam.

27. According to the Ahlus Sunnah surah Faatiha is part of the Quraan;

Whilst the Ghair muqallid say it is not included in the Quraan.

28. According to the Ahlus Sunnah Tahajjud and Taraaweeh are two separate salahs;

Whilst according to the Ghair muqallid they are both one salah.

29. According to the Ahlus Sunnah witr is of three rakats;

Whilst according to the Ghair muqallid it is of one rakat only.

There are many more rulings wherein there are quite a bit of differences between the Ahlus Sunnah and Ghair muqallid. How could the Ahlus Sunnah and Ahle Hadith be one and the same thing? When Hadith and Sunnat cannot be one as it has been previously indicated towards or explicitly proven, how then could Ahle Sunnat and Ahle Hadith be one?

G- Is it permissible to attribute ones link to anyone besides Nabi (S.A.W)? Has this been proven from the lives of Sahaba (R.A)?

S- My dear, some Sahaba were known as Alawi and others were known as Uthmaani. (Bukhari pg.433 vol.1) Were it incorrect to be referred to as Hanafi or Shaafi and a link attributed to a non nabi, then those Sahaba (R.A) who attributed their link to Hadhrat Ali (R.A) or Hadhrat Uthmaan (R.A) were also attributing a link to an ummati, what type of Nabi were they, (Hadhrat Ali and Uthmaan (R.A)?) How is that correct then? All I can say is that when you have missed the right path you will continue going astray. All you have is objections against the Hanafis and you keep rubbing shoulders (in conflict with them), together with that if most certainly you are passing judgment on the Sahaba (R.A), so be it. The Sahaba (R.A) would have never chosen a link attributed to Hadhrat Ali (R.A) or Hadhrat Uthmaan (R.A) if it was incorrect to attribute a link (to oneself) other than that of Ahle Hadith or Muhammedi.

G- Is there any need for an Imam other than Nabi (S.A.W)?
S- Life is always on the move. New questions/problems keep coming up. Who would you have them solved by?
G- Nabi (S.A.W).
S- Nabi (S.A.W) is not present.
G- Imam Sahib is also not present.
S- The fiqh of Imam Sahib is.
G- The Ahaadith of Nabi (S.A.W) is present. Which Imam of yours is present to solve your contemporary problems?
S- Our Imam-e-A'zam is Imam Abu Hanifa (R.A).
G- In the end, how is it that the Deen of Nabi (S.A.W) suffices for just hundered years while the fiqh of the Imam suffices till the Day of Judgment? Was the Hadith of Nabi (S.A.W) only meant for hundred years?
S- My dear, spit your anger out. The Aimaa did not create any new Deen. Nabi (S.A.W) had given glad tidings regarding Imam-e-a'zam, who is from the best of eras, that there will soon be a person from Persia who, if imaan had to reach the suraya star, he would bring it from there and present it to the mankind. You would find many (apparent) contradictions in the Ahadith, the reason for this is, at times Nabi (S.A.W) would give a certain command (regarding a matter, and) later Nabi (S.A.W) would give a different command (regarding the same matter.) Now both are Hadith. One is in vogue while the other is not. How would we, living in the 15th century, decide as to which one is abrogated and which one is not?

Look, the Sahaba (R.A) ate iguana in the presence of Nabi (S.A.W), yet in a narration of Abu- Dawud we find that Nabi (S.A.W) has prohibited us from eating it.

The Hadith mentions that eating something cooked on an open fire breaks the wudhu, yet we find the practice of Nabi (S.A.W) do be different contrary to this.

Sahaba (R.A)'s drinking alcohol is proven from the Ahadith itself, yet later on we find the prohibition of consuming alcohol found in Ahadith also.

To make masaah of the head once and thrice, are both found (and proven) in the Ahadith.
Nabi (S.A.W) used to perform nafal salah after Asr, yet he has also stopped us from performing nafal after Asr.

There are Ahadith which mention gargling and passing water through the nostrils once, and there are also Ahadith which mention that these should be done thrice.

To perform Fajr when the sky is bright (just before the sun rises) is proven from Ahadith, and to perform the same while it is still dark is also proven from Ahadith.

You see, these are all different types of Haadith we find. We are able to present thousands of Ahadith wherein there are (apparent/open) contradictions. Now, these contradictions, as far as which is abrogated and which is not or which was the final practice and which was the initial practice of Nabi (S.A.W) can only be solved by one

who is an expert in Shariat and at the same time a contemporary of the Sahaba (R.A). We find that Imam Abu Hanifa (R.A) is a Taabi'ee and the leader of the Muslims in his era. We take the solutions to our problems from him. He would remove the contradiction from such narrations and put us on to that which was the final practice (of Nabi (S.A.W). He would never go against the (ruling) of the Ahadith and force his own opinion.
G- How did Imam Sahib know which was the final practice of Nabi (S.A.W)?
S- Imam Sahib performed Hajj in his childhood. He would go amongst the Sahaba (R.A) and perform his salah with them. He would understand that which the Sahaba (R.A) had done to be the final practice of Nabi (S.A.W) and record it, and those narrations which the people of the best of eras left out practicing on, he would also not practice on them. For, the beloveds of Nabi (S.A.W) would surely practice on a narration that is practicable.
G- How do we know that the practice of the Sahaba (R.A) is the differentiating factor between the abrogated Ahadith from the non-abrogated Ahadith?
S- Nabi (S.A.W) has mentioned that there would be lots of differences after me, you should hold firmly onto My Sunnat and the Sunnat of the Khulafa-e-RaashiDeen. When Nabi (S.A.W) himself has mentioned, My Sunnat and the Sunnat of the Khulafa-e-RaashiDeen, it is clear that no one has more knowledge as regards the abrogated from the non-abrogated. Therefore, their practice becomes the deciding factor for us in as far as which was the final practice of Nabi (S.A.W), and this was the rule/principle Imam Sahib had made for himself. This is why we take the solutions to our problems from him.
G- Is taqleed necessary for everyone, or just the ignorant?
S- Any person who has not reached the status of (ijtihaad) being able to interpret the Islaamic laws will have to make taqleed or else his work would not get done. (He would not be able to arrive at correct conclusions regarding Deen.)
G- I know many Ahadith, after studying all these Ahadith should I also make taqleed?
S- Do you know Arabic?
G- No, I read the translated books.
S- Well those translations are also the work of some Ummati and relying on their translations amounts to taqleed.
G- Only that person who is not acquainted with the Quraan and Ahadith or does not know the Ahadith regarding matters (of Deen) should make taqleed. To force one who has studied the Quraan and Ahadith into making taqleed is not correct.
S- Following an Imam is such a thing that will save a person from many deviations. **I have already told you that it is waajib, for a person who is unable to interpret the Islaamic laws, to make taqleed.**
G- Those who compiled the Sihah Sitta (six authentic books of Ahadith), were they muqallids or mujtahids?
S- This is a wonderful question. Look, **Imam Bukhari (R.A)** selected certain Ahadith from many hundred thousand Ahadith to compile Bukhari Shareef. He knew many hundred thousand Ahadith by heart, yet he made taqleed of **Imam Shaaf'i (R.A)**. We understand from this that a muhaddith like Imam Bukhari (R.A) even had no choice but to make taqleed of a mujtahid. Imam Bukhari (R.A) would have also been a Ghair muqallid if it were just sufficient to know Ahadith to free oneself from taqleed. Where do you stand………no matter how a great an aalim of the day you may be? You certainly cannot learn more Ahaadith than Imam Bukhari (R.A). **Imam Muslim (R.A)** has listed

approximately 4000 Ahaadith which are not repeated (in his compilation). He was also a follower of **Imam Shaaf'i (R.A)**. **Imam Abu-Dawud (R.A)** has also listed close to 4000 Ahaadith in his Sunan of Abu-Dawud. Despite being such a great muhaddith he followed **Imam Ahmed ibn Hammbal. Imam Thirmizi (R.A)** also narrates 4000 Ahaadith in his (book) thirmizi, yet he was also a follower of **Imam Shaaf'i (R.A)**. **Ibn Majah (R.A)** lists 4341 Ahaadith in his book, yet he too was a follower of **Imam Shaaf'i (R.A)**. **Imam Nasai (R.A)** has listed approximately 4000 Ahaadith in the Sunan of Nasai, yet he too was a follower **Imam Shaaf'i (R.A)**. We would have to make another decision if you know more Ahaadith than those who compiled the sahih sitta, but if you know less Ahaadith than them, you have no choice but to make taqleed. We would like to ask Imam Bukhari (R.A) as to what forced him into making taqleed when he knew so many Ahaadith. We would also like to ask Imam Muslim (R.A) why he chose to make taqleed. Imam Thirmizi (R.A) should also be asked why he took the road of taqleed. We would ask Imam Nasai (R.A) if he was short of any hadith for him to have also chosen to follow an Imam. We would like to ask Imam Abu-Dawud (R.A) why he went to the door of Imam Ahmed ibn Hammbal (R.A) when he knew so many Ahaadith. We also need to ask Ibn Majah (R.A) what compelled him to make taqleed.

Would you term these illustrious people as ignorant or as mushhriks? (Those who ascribe partners to Allaah) Whatever judgment you wish to pass on them, you may pass on us. When we are mushriks (in your opinion) by making taqleed, how do our predecessors become muwahhid? (A person who believes in the oneness of Allaah). One needs to be conscious and his senses when passing a judgment.

G- Who did Imam Abu Hanifa (R.A), Imam Shaaf'i (R.A), Imam Maalik (R.A), Imam Ahmed ibn Hammbal (R.A) follow? If they were muqallids, how do you make taqleed of a muqallid? And, if they were not muqallids, then they are just like us Ghair muqallids.

S- It's a saying of the wise, 'you need *aqal* to make *naqal*' (you need brains to quote). I do not know where you have heard that the four Imams were Ghair muqallids. Your question is like someone saying, I will not follow any Imam in salah. He may go on singing this song. If we were to ask him why (was he) not following the Imam, he would say that we should first show him who the Imam is following. Or, it is like someone who says that he is not an Ummati of Nabi (S.A.W) because Nabi (S.A.W) was not the Ummati of anyone, and we should first prove Nabi's T being an Ummati then only will he be prepared to be an ummati himself. First prove the Imam to be a muqtadi then only will I be a muqtadi or, I am not willing to be a subject of the king, because the king is not a subject to anybody. I am not a muqallid, because the four Imams are not muqallid. We will affectionately tell a person (who says such things) that the Imam still remains the Imam, the muqtadi will remain the muqtadi, the king cannot be included amongst his subjects, the subjects cannot be the king, the Nabi cannot be an ummati, the mujtahid is a mujtahid, how can he be a muqallid? Only that person who has not reached the status of ijtihaad and is a non-mujtahid will make taqleed. For you to say the a'imah were muqallids (is incorrect). They were neither muqallids nor Ghair muqallids. **They were mujtahids.** The title of Ghair muqallid does not fit them. A Ghair muqallid is one who himself cannot make ijtihaad nor does he follow a mujtahid, but rather he swears at the fuqahaa and call the muqalliDeen mushriks. Brother! Sometimes you become upset and say that we should not call you Ghair muqallid but Ahle Hadith and at other times you

call the four Imams Ghair muqallid. That title which is a cause for embarrassment to you, could it ever be a matter of pride for the Sahaba (R.A)? Never!
G- This so called Hanafi and Shaaf'i, are they some division/part of Deen?
S- If they are not some part of Islaam, then what, are they some part of kufr? (Allaah forbid) If these are not parts of Islaam, then the Ghurabaa Ahle Hadith, Umaraa Ahle Hadith, Super Ahle Hadith, Muslimeen Ahle hadith, Ulama-e-Ahle Hadith, Lashkar-e-tayyiba, Salafi Ahle Hadith, Athari Ahle Hadith, where do all these get included in Islaam?
Here because of taqleed the Hanafis are labeled mushriks. Why do not you go to Saudi and spread the word that anybody following any Imam is a mushrik? If being a Hanafi or Shaaf'i is incorrect, then surely being a Hammbali is also incorrect. The very same people you perform hajj behind and even go to for your fund raising. This means that every year you perform hajj behind mushriks.
G- All these names you have just mentioned, ghurabaa Ahle Hadith, Super Ahle Hadith, Muslimeen Ahle Hadith, Lashkar-e-Tayyiba, there is only a difference in as far as the names are concerned between these. There is no difference in their rulings and the source of their rulings. All drink from Nabi (S.A.W). whatever rulings they pass are directly derived from the Quraan and the Ahaadith, there is no question of difference. A question of difference only comes about where those who leave the Quraan and Ahaadith and run behind an ummati.
S- My dear! This is just your good opinion of them. There are major differences amongst those names which I had mentioned.
G- Would you kindly present them?
S- Listen very well! The ghair muqallid Moulana Abdul Wahhab from Multan claimed to be an Imam;
1. He says, 'I am the Imam of the time'. (Mazaalim ropari with reference to Ta'aarufe ulama-e-Ahle Hadith pg.56)
2. The Imam of the time is the deputy of the Nabi. (Same as above)
3. Pledging allegiance to me is the same as that taken with Abu Bakr Z. (Ta'aarufe ulama-e-Ahle Hadith pg57)
4. That person who will not pledge allegiance to the Imam of the time will die a death of ignorance. (Same as above)
5. To purchase 4 to 8 aanaas (a certain small measure of weight) from the market place and distribute it will suffice as sacrifice. (qurbani) (Same as above). It is also permissible to offer an egg as sacrifice. (Fatawa Sattaaria)

This was the regulation of the leader of the Ghurabaa Ahle hadith. Now listen to the views of other Wahhaabis regarding him in the very same book. The Ghair muqallid Muhammed Mubaarak Sahib says;

1. The foundation of the group of the Ghurabaa Ahle Hadith was based solely on the differences of the muhadditheen. (pg.48)
2. Making the English happy was the hidden objective. (Ibial)
3. The group of Ghurabaa Ahle Hadith is a renegade group. (")
4. It is waajib to kill the entire group including the Imam. (")

Now say that there are no differences amongst you all.

Listen further…………the Ghair muqalliDeen consider it an innovation to lift the hands after the farz (obligatory) salah and make dua (supplication). In most Masaajid there is a continuous battle regarding this issue. In a state of ecstasy, a Ghair muqallid Molwi (scholar), Basheerur-Rahman Salafi wrote a book against those who do not supplicate after salah. In his book he proves that dua after salah is a Sunnat and not an innovation. He has also given many proofs for this. You may also listen to the verdicts Salafi Sahib has passed over those who do not lift their hands and supplicate collectively;
Their salah has no value, pg.5
These are newly risen Ulama, pg.10
Renegades, pg.11
Ignorant, pg.13
Deviated, pg.17
They are not weary of the Ahaadith, pg.18
Hypocrites, pg.27&28
They have misappropriated a trust, pg.29
Short sighted, pg.29
Fools, pg.30
Have lost their intelligence, pg.30
Crooked thinkers, pg.31
Distanced from Allaah, pg.31
Fallen prey to whatever they read pg39
Dull scholars, pg.40
So called researchers, pg.41&70
Like to have the last say, pg.60
Mischief makers, pg71
Conceited, pg.71
Heroes of Satan pg.51
Worshippers of words, pg.39
Deprived of divine ability, pg.75
Astray from the straight path. Pg.72

Now say that there are no differences amongst you all. Many say dua is an innovation and others swear those who call it an innovation. Professor Abdullah Bahaawalpoori says the slaughtering of buffaloes is forbidden. Moulana Sultan Mahmood Jalaalpoori says it is permissible. Both are known to be Ahle Hadith. Both claim to be eradicating differences of opinion. Both absolve themselves of fiqh. Why then do we see them differ? You say there is no differences amongst you all. Listen further…………all Ahle Hadith perform janazah salah in a raised voice, but the Mufti of Lashkare Taiyyaba Mufti Mubashir Sahib says to read it in a soft voice is the stronger view. (Risaalatud d'awa Sep.1996 pgs.36&37)

All the Wahaabis say and practice on saying the dua-e-qunoot in Witr, after the ruku, but the Mufti of Lashkare Taiyyaba says that it is better to read it before the ruku. (Risaalatud d'awa April 1993) Now say that there are no differences amongst you all.

G- These are all the new Ahle Hadith who differ. Our pious predecessors had no differences.
S- First you said that there were no differences at all. Now you say that your predecessors had no differences, but the present scholars have differences. The Persian couplet fits you well,

"A wahaabi will never surrender"

Many of your senior ulama of the past had major differences. You may contemplate them.

1. Shokaani Sahib and Nawaab Siddeeq Hasan Khan Sahib, who were both Ghair muqallids, say that Jumuah salah without the khutba is valid. (Roudathun nadiyyah)

Waheeduz Zamaan Sahib says that it will not be valid. (Hadiyyatul Mahdi)

2. Waheeduz Zamaan says that one has to read Ta'awwuz in every rakat. (Ibid)

Nawaab Sahib says it is masnoon at the beginning of the salah only. (Roudathun nadiyyah)

3. Nawaab Sahib says the tasbihaat in ruku and sajdah are Sunnat.

Waheeduz Zamaan says it is waajib.

4. Nawaab Sahib says that it is permissible to write qibla or k'abaa (as an indicator towards the direction of the qibla). (Alazaabul muheen)

Molwi Abdul Jaleel Sahib says its haraam.

5. Molwi Thanaa-ullah says that those who visit the graveyard are accursed.

Molwi Sharaf says that women may also visit the graveyard. (Fataawa Thanaaiyah pg.315,316)

6. The first azaan of Jumuah is an innovation (according to some)

(According to others) it is Sunnat. (Thanaayah vol.1 pg.235 & vol.2 pg.179)

7. Molwi Thanaa-ullah says it is correct to make masah over socks.

SharfudDeen Sahib says it is incorrect to do so. (Thanaayah vol.1 pg.441)

8. The arches built in masaajid are in imitation of the Jews and the Christians. (Thanaayah vol.1 pg. 476)

Jonaaghri says writes that it is permissible (to build these arches). (Ibid)

9. To read salah bareheaded is permissible. (Thanaaiyah pg.523)

To read salah bareheaded is a manner imitating the Christians and hypocrites. (Fataawa Ulama-e-Ahle Hadith vol.4 pg.391)

10. The semen is pure. (Ibid)

Semen is not pure. (Ibid vol.1 pg.42)

Brother! Think carefully and tell me. All these names of scholars that I have mentioned are names of Ahle Hadith and Ghair muqallid, they all claimed to have knowledge of the Ahaadith and took from the same source, yet we find serious differences of opinion amongst them. They differed in as far as pure and impure was concerned, as far as permissible and impermissible was concerned, at the end, why was this?

All these differences that I mentioned were just an example for you, otherwise if I have to tell you all the rulings wherein they differed, you would get tired just listening, and if one has to collect all these rulings and put them together, it would make up a voluminous

book. Just to put you at ease regarding that which you had said, that there are no differences amongst the Ulama who preceded, this much is sufficient.

G- Imam Abu Yusuf (R.A) and Imam Muhammed (R.A) were both the students of Imam Abu Hanifa (R.A). Both these had many differences with their teacher. When they did not accept what their teacher said, why do you compel me to listen to Imam Sahib? That person whose very students were not prepared to accept what he said, how could we then accept what he says?

S- Imam Abu Yusuf (R.A) and Imam Muhammed (R.A) had no differences with their teacher, Imam Abu Hanifa (R.A). They had even taken ouths saying that they had no differences with their teacher. (Shaami)

G- In the books of fiqh you would find many a time Imam Sahib (R.A) saying something, Imam Abu Yusuf saying something else, and Imam Muhammed saying something else. If these aren't differences, then what do you call differences?

S- My brother! May Allaah give you the ability to sit in the company of the true scholars of Deen and may he give you the ability to respect and honor the scholars of Deen. Whatever you have said is due to the lack of knowledge. The differences which you see in the books of fiqh could be explained thus; a person would come with a question or complicated matter to Imam Sahib (R.A) in one of his gatherings. Imam Sahib (R.A) would himself give many answers to this question. **From all these answers Imam Abu Yusuf (R.A) would give preference to one, while Imam Muhammed (R.A) would prefer another.** They would say that they felt the answer they chose was the most correct answer from all the answers their teacher had given. Outwardly it seems as though they differed with Imam Sahib (R.A), but in reality all the answers were Imam Sahibs' (R.A). These are all found in the books of fiqh. The differences you see are in reality no differences at all.

G- When all these were the answers of Imam Sahib (R.A) then there is no difference actually. The manner in which you have explained this matter removes all forms of doubt and clears the matter, but there is no proof in the books that there were no differences amongst them, and all were the answers of Imam Sahib (R.A).

S- Uqoodu 'Rasmul Mufti' is a book of Allaamah Ibn AabiDeen (R.A) which muftis read and teach. In it he has explained this entire issue in the form of a poem.

G- The Deobandis and the Barelwis are both followers of Imam Abu Hanifa (R.A), but both call the other kaafir and do not read salah behind one another. From these two who is going to enter paradise? One has to be a liar. Who would Imam Sahib (R.A) side with?

S- 1. The Jamaate Muslimeen Ghair muqalliDeen do not read salah behind other Ghair muqalliDeen, they consider inter marrying with other Ghair muqalliDeen to be forbidden and to read their Janazah salah also to be forbidden.

Now the decision is yours. Both claim to practice on the Quraan and Ahaadith. At the end of the day, one of them has to be lying, which one is going to paradise?

2. The Ghurabaa Ahle Hadith of Karachi say that it is farz to pledge allegiance to their Imam, and anybody who does not do so would die a death of ignorance, meaning a death of kufr.

On the other hand, other Ghair muqalliDeen say that pledging allegiance to a peer, pious person or spiritual guide, are all acts of innovation. Now the Ghurabaa Ahle Hadith are saying, without pledging allegiance, the other Ghair muqalliDeen are dying deaths of ignorance, while the other Ghair muqalliDeen are saying that the Ghurabaa Ahle Hadith are all innovators. You decide now, as to which group is going to paradise, because both call themselves Ahle Hadith.

3. Molwi Muhammed Mubarak has passed the verdict that all the Ghurabaa Ahle Hadith have to be killed, as we have previously mentioned, and he even says that these (people) are a group of renegades. Now both these are referred to as Ahle hadith, which one of them are going to paradise and which one to hell? You decide (regarding them, and) I will make the decision as regards Deobandi and Barelwi.

4. We seek refuge in Allaah regarding the differences that the Youth Force and Lashkare tayyiba have. The verbal abuse between them (is shocking). When an Aalim of one of the groups is killed, the other group says his body is like a corpse (of an animal). They have gone to the extent of even cursing each other. You make a decision as regards who will go to paradise. I will also make a decision as regards the Deobandis and the Barelwis.

G- Instead of answering my question, you have unceasingly asked me so many questions. Kindly answer my question.

S- The answer to your question is hidden in all my questions. Whatever answers you would give; I would give the same answer. Are not your questions and mine of the same nature?

Nevertheless, those followers (of a mazhab) amongst the Deobandis and Barelwis whose beliefs are correct, will go to paradise, and those whose beliefs are incorrect, for them to be called a follower of Imam Sahib (R.A) with certainty, (is not possible), they can only be Ghair muqallids, not Muqallids.

All these customs like, *juloos, meelaad, khatam, 3rd, 7th, 10th, 40th, urs, dhol baajah, qawwaali, to have dancing girls at the mazaars, to have festivals, to prostrate to the peers, to prostrate at the mazaars, to make omens, gyaarwee shareef, slaughtering in the name of others besides Allaah, to believe in Nabi (S.A.W) being omnipresent, to present ones needs to beings other than Allaah,* if you find them anywhere in the fiqh of Imam Sahib (R.A), then they are staunch followers of him. And, if the above mentioned customs are neither found in the Quraan, nor Hadith, neither is it proven in the Hanafi fiqh, then these (people) have got to be Ghair muqalliDeen. To call them MuqalliDeen will be incorrect. Nevertheless, you should keep the answers to the above mentioned four questions ready!

G- Look, you and the Shias believe that the Imam is innocent.

S- We do not take him to be innocent.
G- Verbally you do not consider him to be innocent, neither do you say so, but through action you certainly do consider him to be innocent.
S- Look, to speak lies is impermissible according to everyone, but perhaps according to you, when in favor of your teachings then speaking lies is precisely an act of reward.
G- How is that? I have not spoken any lies regarding your teachings and that of the Shias as far as the matter of the Imamat (leader) goes.
S- I will show you later how the Shias and the Wahaabis are like sugar and honey, and in how many matters they think alike. For now let me clarify how much the Ahlus Sunnah and the Shias differ in as far as just the idea of the leader goes;

1) According to the Shias the Imaamat is an explicit injunction of Allaah;
While this is not so according to us, rather it is contrary to the Islaamic beliefs.

2) According to the Shias the status of Imaamat is loftier than that of Nabuwaat; (Hayaatul Quloob)
While we say that this is a tenet of disbelief.

3) The Shias believe that the Imam emanates from the light (noor) of Allaah; (Usoole Kaafi pg.117 with reference to Irshaadushia)
We say this is a tenet of disbelief and shirk.

4) The Shias believe that the Imam is the owner of both the worlds, and all the powers of Allaah have been handed to the Imam; (Usoole Kaafi pg.259)
We say that this is a tenet of disbelief and shirk.

5) The Shias say that the Imam has the discretion to make whatever he wishes permissible or impermissible;
We say that Allaah alone has this choice.

6) The Shias say, entering a contract of temporary marriage makes one reach the status of Prophethood;
We say that temporary marriage and adultery is the same thing.

7) According to the Shias without entering into a contract of temporary marriage one cannot become an Imam; (Tafseer Manhajus-sawdiqeen with reference to Irshaadushia pg.179)
We say that this tenet is one of deviation from top to bottom.

Look there is a world of difference between us and the Shias regarding the belief of Imaamat. You go on speaking lies and thereafter link us to the Shias.
G- Do the rulings of the Ahle Hadith and the Shias have any similarity?
S- O yes!
G- Which ruling of the Ahle Hadith and Shias is the same?

S- 1)Nawaab Noorul Hasan Khan who is a Ghair muqallid says that the saying of a Sahabi Z is not a valid proof, (Urful Jaadi pg.207 vol.1) and this is precisely what the Shias believe.

2) Waheeduz Zamaan a Ghair muqallid scholar says it is okay to say ‘yaa Ali or yaa Muhammed’, (Hadiyyatul Mahdi pg.24) and this is also a Shiite belief.

3) He also says that there is no consensus on giving preference to Shaikhain (Abu Bakr Z and Umar Z over all other Sahaba (R.A)), (Hadiyyatul Mahdi pg.94) this is also a Shiite belief.

4) To mention the names of the Khulafaa-e-raashiDeen in the (Friday) sermon is an innovation, (Hadiyyatul Mahdi pg.90) this is also a Shiite belief.

5) The modern Ulama can be superior to the Sahaba (R.A), (Hadiyyatul Mahdi pg.118) this is also a Shiite belief.

6) According to you, one may commit sodomy with ones wife, (Hadiyyatul Mahdi pg.118) this also a Shiite belief. (Al-isthibsawr pg.243 vol.2 with reference, Irshaadushia)

7) According to you three divorces given in one sitting is equivalent to one divorce only, this is neither the belief of Imam Bukhari (R.A) nor the four Imams, but it is a Shiite belief.

8) You reject consensus, and so do the Shias.

9) You also accept temporary marriages, (Hadiyyatul Mahdi pg.118) this also is a Shiite belief.

10) Listen further! The Ghair muqallid scholar Waheeduz Zamaan says, 'We are the followers of Ali Z' (Hadiyyatul Mahdi pg.100)

Now tell me. Are we and the Shias alike, or you and the Shias? Ask Allaah for guidance and do justice thinking carefully.

G- Look, there are four Imams. We do not accept what the Imam of Kufa has to say, we accept that which the Imam of Madinah has to say and you accept that which the Imam of Kufa has to say.

S- My brother! The name of the Imam of Madinah was Imam Maalik (R.A). You do not even accept what he says. This is just a deception that these people accept the Imam of Kufa, and we accept the Imam of Madinah. I will soon show you how much you differ with the Imam of Madinah; in fact you differ in many ways.

1) You lift your hands at the time of ruku. The Imam of Madinah says he does not even know what is the lifting of the hands (is meant for). (Mudawwatuhul Kubra, Nadwi pg.168 vol.1)

2) You are in the opinion of making masah on the turban, and the Imam of Madinah does not give permission to do so. (Muwatta Imam Maalik r.a pg.23)

3) According to you, one should strike his hands once at the time of tayammum, while the Imam of Madinah says; one should strike the hands twice. (Muwatta)

4) You say that the muqtadi should read surah Faatiha in both the silent and the audible salahs. The Imam of Madinah says that the muqtadi will only read surah Faatiha in the silent salahs. (Muwatta)

5) According to you, one who joins (the Imam) in the position of ruku has missed the rakat. The Imam of Madinah says that a person has made the rakat. (Muwatta)

6) You say that it is compulsory to read surah Faatiha in Janaazah salah. The Imam of Madinah says that there is no such practice in the city of Madinah. (Mudawwanah)

7) According to you the Janaazah salah read in the Masjid, is permissible. The Imam of Madinah says it is reprehensible. (Mudawwanah)

8) According to you the witr salah is of one rakat. According to the Imam of Madinah it is a minimum of three rakats. (Muwatta)

9) According to you, the consumption of horse meat is permissible. According to the Imam of Madinah, it is not. (Muwatta)

10) According to you, the days of sacrifice (of animals at the time of eid) are four. According to the Imam of Madinah, they are of three days only. (Muwatta)

How many a rulings of Deen there are wherein you have even discarded the Imam of Madinah, yet you then go and give people the wrong impression that you accept the Imam of Madinah and whilst we accept the Imam of Madinah. This is absolutely incorrect. In reality you do not accept the Imam of Madinah nor the Imam of Kufa, but you accept Muhammed Jonaagri and Hakeem Sawdiq Siyaalkoti.

G- We only accept those books written in Madinah Shareef. How can we accept books written in Kufa, India or Pakistan?

S- Tuhfatul Ahwazi, Nuzlul Abraar, Badoorul Ahlah, Urful Jaadi, Hadiyyatul Mahdi, Subulas-Salaam, Salaatur-Rasul T, Sabeelur Rasul and Haqeeqat-e-fiqh. When were all these books written in Madinah? These are all the crops of Pakistan and India, and were written after the reign of the English.

G- You have not understood what I said. What I meant was that we accept only the Sihah Sitta, i.e. Bukhari, Muslim, Abu Dawud, Thirmizi, Ibn Majah and Nasai.

S- These books were also not written in Madinah. They were written in different areas of Russia.

G- Then which book was written in Madinah?

S- My brother! Someone has mis-informed you that Bukhari and Muslim were written in Madinah. The book which was written in Madinah was the Muwatta of Imam Malik (R.A), the very book with which you have serious differences. The other book of fiqh which was written in Madinah is an authentic Hanafi book, Durre Mukhtaar, by Allaama AllaudDeen (R.A). He sat beside the mausouleum of Nabi (S.A.W) and wrote this book. Look, you do not accept the Imam of Madinah or the books of Madinah. You still call yourself Ahle Hadith and a member of Madinh, what a great deception!

G- Why do you discard the fiqh of the other Imams and only give preference to the fiqh of Imam Abu Hanifa (R.A)?

S- Because the fiqh of Imam Sahib is one that was (compiled after much) consultation and deliberation. Imam Sahib had established a panel of consultants made up of Ulama. Whenever any question arose, he would present it to this panel. Whatever decision this panel would make and whatever ruling they would agree upon, would then be recorded. This was not the case of the other Imams. Their fiqh was not one that was mutually consulted upon. Each one in his own capacity sat and wrote/compiled (his fiqh).

G- Okay, you accept the fiqh of Imam Abu Hanifa (R.A) and practice on it, but why do you call him Imam-e-a'zam? You see, the meaning of Imam-e-a'zam is, greatest leader, just as the meaning of Allaahu Akbar is, Allaah is the greatest. Well, Muhammed T is the greatest leader. To call Imam Abu Hanifa (R.A) Imam-e-a'zam amounts to equating him to the status of Muhammed T.

S- Wow……what a deceptive way to deviate people.

G- How is it deceptive? Do you not call Imam Sahib Imam-e-a'zam?

S- We do call him Imam-e-a'zam, but in comparison to the other Imams. We do not call him Imam-e-a'zam in comparison to the Sahaba (R.A) even; leave alone in comparison to Nabi (S.A.W), Allaah forbid. If the words Imam-e-a'zam could only be used for Nabi (S.A.W), and using it in reference to anyone else is a sin, then Farouq-e-a'zam would

have to be Nabi (S.A.W) according to you and not, Umar Z. Siddeeq-e-akbar would not be Abu Bakr Z, but, Nabi (S.A.W). Qaaid-e-a'zam would also be Nabi (S.A.W). Munaazir-e-a'zam would not be Ropari Sahib, Munaazir-e-a'zam would be Nabi (S.A.W). Khateeb-e-a'zam would not be Shaikhupoori Sahib, but only Nabi (S.A.W). Peeran-e-peer wouldn't be Shaikh Abdul Qadir Jailaani, but Peeran-e-peer would have to be Nabi (S.A.W). Shaikhul-kul fil-kul would not be Nazeer Dehlawi Sahib, but Shaikul-kul fil-kul would have to be Muhammed T.

When Allaah takes the intelligence away, stupidity certainly sets in
By cursing the aimah, deviation certainly sets in

Damage is not created by just the word Imam-e-a'zam. In that case, all the titles the ummat have adopted would have to be incorrect.

G- What is the meaning of Imam-e-a'zam then?

S- You have either understood the wrong meaning, or you have taken the route of sheer ignorance. Look, Farouq-e-a'zam is used on the level of the Sahaba (R.A), and not in comparison to the Ambiyaa (A.S). Siddeeq-e-akbar is used on the level of Sahaba (R.A), and not in comparison to the Ambiyaa (A.S). When Munaazir-e-a'zam or Khateeb-e-a'zam are used on the level of their contemporaries, it has no comparison to the Ambiyaa (A.S). The title Shaikhul-kul fil-kul used in comparison to the ulama of the same era would have no comparison to Nabi (S.A.W). Similarly, Imam-e-a'zam is used in comparison to the ulama of the era after Sahaba (R.A) and has no comparison to Nabi (S.A.W).

G- Imam Abu Hanifa (R.A) may have been the Imam of fiqh, but he has no popularity as far as Ahadith are concerned. Imam Bukhari (R.A) and other aimah of Ahadith embarked on arduous journies to acquire Ahadith, but Imam Abu Hanifa (R.A) did not embark on any journey to acquire the Ahadith of Nabi (S.A.W).

S- This is also a deception that Imam Sahib did not embark on any journey to acquire Ahadith. In reality this was a question asked by Yusuf Jaipoori in the book, Haqeeqat-e-fiqh, and this is an absolute lie. The fact of the matter is that Imam Sahib resided in Kufa, where many great muhadditheen and mujtahiDeen were also present. It was to these very same people, which others from outside of Kufa would come to for the purpose of acquiring Ahadith. Imam Bukhari (R.A) traveled from Bukhara to Egypt covering all the towns in between just to acquire Ahadith. He traveled twice to the Arabian Peninsula, four times to Basrah; he lived in Arabia for six years. Inspite of all this, he showed such importance to Baghdad and Kufa, that he would even say, that he cannot count how many times he had to travel to Kufa and Baghdad with the muhadditheen. **Under these circumstances, it was not required of Imam Sahib to first of all even leave Kufa to acquire Ahadith, for everything was available in Kufa itself. Nevertheless it has been proven from the books of history that Imam Sahib had embarked on many other journies to acquire Ahadith, (Hadith and The Ahle Hadith, pgs.56 & 57.)** No sensible person besides a Ghair muqallid would negate the knowledge of a person living in Lahore who acquired knowledge and Ahadith from Moulana Moosa Khan Sahib (d.b) and other scholars of that area, and not from the scholars of Karachi.

G- The people of Saudi are also Ahle Hadith. They do not follow any Imam. They financially contribute to us and not you. We can understand from this that they are ours,

Ghair muqallids, and not yours, muqallids or Hanafis or Shafis. When the Haramain Sharifain are pure of taqleed, why should any other place need taqleed, that too, the taqleed of Kufa a place which we never hear any good being spoken about? How could we ever expect any good from those who assassined Imam Husein Z?
S- My dear! This is also a deception which you have fallen into that the Saudis are Ahle Hadith/Ghair muqallids. Never, they are followers of the Hambali mazhab.

1) The Saudis are Muqallids, while you are Ghair muqallid;
2) The Saudis read twenty rakats taraweeh, while you read eight;
3) The Saudis perform the Janazah Salah silently, while you perform it audibly;
4) The Saudis consider three (talaaqs) divorces to be three, while you consider it to be one;
5) The Saudis do not lift the hands for the third rakat, while you do so;
6) The Saudis are in the opinion of sending peace and salutations at the graveside, while you reject this;
7) The Saudis accept fiqh, while you are an enemy to fiqh;
8) The Saudis respect all four Imams, while your molwis sermon cannot be complete without cursing the Imams.

Now tell me, are they yours or ours? Let us look at it from another perspective. Let us both go to the Imam of the K'aba. I will tell him that I am a follower of Imam-e-a'zam Imam Abu Hanifa (R.A), and you tell him that anyone who follows any of the four Imams is a mushrik and one who is deviated. For, to follow any of the four Imams is complete deviation. We will then see whose hand this Imam of the K'aba kisses, and whose head he hits with a shoe. We would then know whether the Saudis are with us or with you.

In the same manner in which you write a pamphlet regarding eight rakats taraweeh and send it out in Pakistan challenging those who perform twenty rakats, why do you not send one out to the Saudis? We would very easily come to know then, whether they are with you or us. We would also see if they give charities or not. Tafseer-e-Uthmaani is a commentary written by Allaamah Shabir Ahmed Uthmaani Deobandi. King Fahad had it printed and distributed through out the world. Had he been (a member of) yours he would have distributed your Tafseer and not (the tafseer of) a Deobandi.
G- Look, the people of Kufa killed Imam Husein Z. How can we take their word?
S- What a dull and stupid question. Wherever a pious person is killed, the word of all the other pious people living there will not be practiced on? In that case, Hadhrat Uthmaan Z was matyred in Madinah, therefore the word of those residing in Madinah becomes unworthy of being practiced upon.
G- You are enforcing onto me such things which are not even the command of Allaah and his Rasul T.
S- What have I enforced onto you?
G- Taqleed.
S- Allaah and his Rasul T have commanded (us to make) taqleed.
G- Where have they commanded us?

S- It is stated in the Quraan, 'if you do not know, ask those who have knowledge.' To ask someone and thereafter accept, is what taqleed is all about. At another place it is stated, O those who have brought belief, obey Allaah, and obey his Rasul (S.A.W) and the mujtahiDeen'
G- You have incorrectly translated 'ulil amr' as mujtahiDeen. The translation of this is, the rulers or kings.
S- The kings of the world are need of the kings of Deen when it comes to the matters regarding Deen. The kings of Deen are the mujtahiDeen. The words 'ulil amr' in the Quraan, mean Ahle istinmbaat. (Surah Nisa verse 83)
G- The word taqleed is not found in the Quraan, so of what benefit is taqleed?
S- The word Janazah is not found in the Quraan, therefore there is no benefit in Janazah. You do not need to worry; we will bury you without Janazah.
G- When taqleed is a command found in the Quraan, why did Shah Waleeullah Muhaddith Dehlawi (R.A) say that taqleed begun in the 14^{th} century and he would also stop (people) from taqleed?
S- This is an accusation and rumour which has spread regarding Shah Sahib. Shah Sahib has neither prevented from taqleed nor has he said that it had begun in the 14^{th} century. **Shah Sahib has mentioned two types of taqleed in his book,** "Aqdul Jayyid"; 1.Impermissible 2.Compulsory.

To follow evil people in their evil ways is impermissible, and to follow righteous people in good is compulsory. In the same book on pg.69 Shah Sahib says **that taqleed is found with continuity from the era of Nabi (S.A.W).** Look up pg.53 of the same book. He writes that not to follow an Imam leads to great mischief/corruption. On pg.56 he writes, to leave (following) the Imams, is to leave the large group (which Nabi (S.A.W) had made reference to). Shah Sahib had actully instructed to make taqleed (and not prevented from it). He has termed those who do not make taqleed to be out of the large group (refered to by Nabi (S.A.W)) and has called them mischief makers. What accusations have you begun to make on Shah Sahib, claiming that he had prevented from taqleed. All your questions seem to be of the same kind.
G- You prove every question of mine to be a lie. If the Ahle Hadith were wrong, Shaikh Abdul Qadir Jailani would not have been an Ahle Hadith. He used to make raf'e yadain (lifting the hands between different postures of salah). Does there still remain any doubt about him being an Ahle Hadith?

S- To call Shaikh Abdul Qadir Jailani an Ahle Hadith is another lie just like all the other lies.

Shaikh sahib was a follower of Imam Ahmed ibn Hambal (R.A), (Ghunyatut-taalibeen pg.431) whereas you refer to taqlid as shirk.

He considered making Nabi (S.A.W) a waseelah (means to gain from Allaah) permissible, (pg.34) whereas you are an enemy to the act of waseelah.

To make a verbal intention (for salah) according to him is better and more virtuous, (pgs.20 & 55) whereas you read salah without intention and say that to make a verbal intention is an act of innovation.

He says that the person behind the Imam (in salah) should remain silent when the Imam is reciting the qiraat, (pg.431) whereas you reject this.

He says that taraweeh is of twenty rakats, (pg.294) whereas you say this is an innovation.

He acknowledges that the dead can hear, (pg.457) wheras you reject this.

Now you tell me, was Shaikh Abdul Qadir Jailani a Sunni or a Ghair muqallid wahhaabi? What does remain is whether one becomes a Ghair muqallid just because he makes raf'e yadain? Well, in that case all the Shia Rafidis are Ghair muqallids, because they make raf'e yadain at more instances than you (in salah).

The outcome of not making taqleed. (following an Imam)

G- At the end of the day, what harm is there in not making taqleed?
S- Brother! By not making taqleed one gets absolutely deviated. He will translate any Hadith or verse of the Quraan however he so wishes. Whatever translation comes to his mind, he will make. He will reject the translation of others and say, 'since when do I follow anyone?' Those who reject the Hadith, the Parwezis, the Moudoodis, and the Mirzaais are all the fruits of not making taqleed.
G- Was Mirza Qaadiyaani a Ghair muqallid?
S- Yes.
G- Impossible, he was a Hanafi.
S- Had he been a Hanafi, he would not have claimed Nabuwaat. Where in the fiqh of Imam Sahib do we find it written that the claim of nubuwat can be made by anyone? It is quite certain that his claim of nubuwat was the direct result of shunning the Hanafi fiqh and taqleed. Had he beautified himself with the garland of Imam Sahib (R.A), he would never have claimed nubuwat.
G- I have heard that he was a Hanafi.
S- Here we go again, wrong information. Let me tell you. His nikah was performed by the Ghair muqallid aalim, Sayyid Nazeer Husein Dehlawi. He took a prayer mat and five rupees as payment for performing the nikah. His wife was the Ahle Hadith, Nusrat Baigham. (Raees Qaadiyaan)

1) He held the view point of eight rakats taraweeh. (Seerat-e-mahdi pg.13 vol.2) This is also your view point.
2) Mirza held the view point of making masah on socks. (Seerat-e-mahdi pgs.26 & 29) This is also your view point.
3) He held the view point of joining two salahs in the time of one salah just as you also do.
4) Mirza held the view point that one may eat iguana, and this is in accordance to your teachings.
5) Mirza says that the hands should be tied on the chest (in the standing posture of salah) just as you also say. (Refer to Alkalaamul mufeed pg.186)

Now tell me if Mirza Qaadiyaani was a Hanafi or Ghair muqallid? The Ahle Hadith gave him a woman to marry, an Ahle Hadith performed the nikah, you and him think alike as far as the matters pertaining to Deen are concerned, then too he is not a Ghair muqallid, what is he then?

G- When taqleed is so essential, whose taqleed did the Sahaba (R.A) make?
S- Some Sahaba (R.A) were mujtahids while others were ghair mujtahids. The (ghair mujtahids) amongst them would follow (make taqleed of) the mujtahids. During the very time of Nabi (S.A.W), those in Yemen would follow Hadhrat Muaaz Z. Shah Waleeullah Muhaddith Dehlawi (R.A) writes in his book 'Alinsaaf' that the Sahaba (R.A) had spread out to various cities. In every city a certain Sahabi Z would be followed. Hadhrat Ibn Abaas Z was followed in Makkah, Hadhrat Zaid ibn Thabit Z, in Madinah, Hadhrat Abdullah ibn Masood Z in Kufa, and Hadhrat Anas Z in Basrah.
G- When Shah Sahib also says that taqleed is found with continuity from the time of Nabi (S.A.W), and that some Sahaba (R.A) would follow others who were mujtahids, why is it that our Ahle Hadith are so angry with the idea of taqleed? This seems to be something beyond my understanding.
S- Now this is what you ought to have asked, but much earlier, you have delayed. The Ghair muqallids also make taqleed my dear, but they do not accept the fact (that they do so.) The difference is just this much. We pray for those whom we derive the rulings regarding the injuctions which are not explicitly mentioned (in the Quraan or Ahaadith), whereas the Ghair muqalliDeen swear those whom they derive their rulings from.
G- Which are those rulings where we make taqleed of anyone?
S- 1) The consumption of buffalo meat and milk is a ruling found in fiqh not in the Ahaadith. The Ghair muqallids make taqleed here, but would not accept it.
2) There are two Sunnats and two farz in the Fajr salah. This is found in fiqh, not in the Ahaadith. The Ghair muqallid makes taqleed of the muqallid here.
3) The number of rakats, and how many are farz, how many Sunnat etc. in Zuhr, Asr, Maghrib and Esha salah are not foud in Ahaadith, but this distribution (of rakats) are found in fiqh. The Ghair muqallid in accepting this distribution of fiqh, are (in reality) making taqleed of fiqh.
4) The Ahle Hadith lift their hands and make dua in the witr salah. They are following Imam Shafi (R.A) in this ruling, as it is not found in Ahaadith.
5) The Ahle Hadith follow Ibn Taimiyyah in the ruling regarding divorce.
6) To read the thanaa and ta'awuz silently at the beginning of the salah is a ruling of fiqh. The Ahle Hadith follow the scholars of fiqh in this ruling.
7) The Imam has to say the takbeer-e-tahreemah loudly and the muqtadi has to say it silently. This is a ruling found in fiqh, not in Ahaadith.
8) The Imam should say the salaam loudly and the muqtadi should say it softly. This is a ruling found in fiqh, not in Ahaadith.
9) One should read the tasbeehat of ruku and sajdah silently. This is a ruling found in fiqh, not in Ahaadith.
10) The Sunnat salahs are performed individually. Only the farz salahs may be performed in congregation. This is a ruling found in fiqh, not in Ahaadith.
11) The muqtadi should say the ameen in Fajr, Maghrib and Esha aloud; whilst in Zuhr and Asr he will not say it. This is not a ruling found in the Ahaadith.

12) Will the salah of one who misses out the thanaa or ta'awuz be valid or not? This is a ruling of fiqh, not Ahaadith.

13) As far as where a person should place his hands in the posture between the two sajdahs, could be found in fiqh, not Ahaadith.

14) To leave the hands to the sides whilst in the standing posture between ruku and sajdah is not a ruling of the Ahaadith. The Ahle Hadith follow the ruling of fiqh in this matter.

15) The conditions laid down by the Ghair muqalliDeen for salah are not found in the Ahaadith. They follow the conditions laid down by the Ahnaaf.

16) The intention that the Ghair muqalliDeen make for salah is not found in the Ahaadith.

17) The Ghair muqalliDeen follow Ibn Hajar (R.A) when it comes to the art determining the authenticity of the chain of narrators.

18) Fasting and sacrificing of animals have been made compulsory. These words (of compulsion) are not found in the Ahaadith. They follow the Ahnaaf in this matter.

19) The method in which the Ghair muqalliDeen perform their Janaza salah is not found in the Ahaadith. What I mean by this is, after the first takbeer to read five things (thanaa, ta'awuz, tasmiyyah, fatiha and a surah). To read Durood-e-Ebrahim after the second takbeer, to read 12/13 duaas after the third takbeer. This method of performing the Janaza salah is not proven from any authentic Hadith.

20) The claim of the Ghair muqalliDeen, that making dua after the farz salah is an innovation, is not proven from the Ahadith.

I will suffice on these, for if I have to begin counting such rulings wherein the Ghair muqalliDeen have no Hadith as proof, but follow someone and someone or at the very least they use analogy (to arrive at their ruling), this will become a voluminous book.
G- Actually (what had happened was,) I was working with a few Ghair muqalliDeen youngsters. These youngsters gave me a few books. I had no knowledge of what was written in these books. After having read these books I began lifting my hands (at various points in sasalah), I began to stand (in salah) with my legs spread apart, I began to place my hands on my chest (in salah) etc. You have answered all my questions with proofs and have explained things very well to me. Now I am at ease. What remains, is that I have been affected by a few books. Could you perhaps do something about that?
S- Which books have they given you? Could you show them to me?
G- "Salatur Rasool" and "Sabeelur Rasool" both by, Hakeem Sawdiq Siyaalkoti and "Haqeeqatul-fiqh" by Yusu Jaipoori.
S- Brother! These are the very three books which the Ghair muqalliDeen give to people in an attempt to deviate them. They move people away from following Imam Sahib (R.A), and make them follow an ignorant Siyaalkoti. What a fraud! They create a dislike towards taqleed, and put a person back onto taqleed (in another form).
G- Is there anything wrong with the content of those books?
S- Is it possible to be a Ghair muqallid and not speak lies? Let us take a close look at some of Hakeem Sawdiq Sahibs lies. Here is the book, Salatur rasool;

1) On pg.131 he writes the azaan and gives reference of Bukhari and Muslim, whereas this is not a narration of Bukhari. This is an accusation against Imam Bukhai (R.A)

2) On pg.161 he states that the hands should be raised up to the shoulders or the ears and gives reference of Bukhari and Muslim, whereas these words are not found in Bukhari.

3) He has mentioned a Hadith on pg.179 under the chapter regarding masnoon Qiraat and has given the reference of Muwatta Imam Malik. This is also a lie.

4) He has written the azaan mentioning Allaahu Akbar four times, on pg.135 and gives reference of Muslim, whereas this too is a lie.

5) He mentions the words 'laa yastadir' on pg.134 and gives the reference of Bukhari and Muslim, whereas this belies both books.

The lies found in Sabeelur rasool;

1) He narrates a Hadith thus, 'the best of deeds is the perfoming of salah in its initial time' and gives reference of Bukhari. This is an open lie.
2) He mentions a narration regarding three talaaq (divorce) and gives the reference of Bukhari, whereas this is not in Bukhari.
3) In similar manner he has added the words, all of a sudden, in the translation of the Hadith regarding three talaaqs, which is either a black or white lie.
4) He gives reference to Ibn Majah and Muwatta Imam Malik when mentioning the incident that occurred at the time of Fajr regarding the recital of surah Fatiha behind the Imam. This is a false claim, as this Hadith is not mentioned in both these books.

Now you tell me, when Sawdiq, "truthful" speaks so much lies, what will the condition of the rest be? The lies mentioned in the book, 'Haqeeqatul-fiqh' are countless. Nevertheless, I will make mention of a few so that the importance of this book becomes known to you.

1) The Hadith which tells us to tie the hands bellow the navel is a weak Hadith. He gives the reference of Hidaayah for this.
2) The Hadith which tells us to tie the hands on the chest is an authentic Hadith. He gives the reference of Hidaayah for this.
3) To read "allaahumma baa'id baini" is more correct than reading "subhanakAllaahuma" (as thanaa in the beginning of salah.) He gives the reference of Sharhe- Wiqayah for this.
4) The Hadith which mentions not to read surah Faatiha behind the Imam is a weak Hadith. He gives reference of Sharhe-Wiqayah for this.
5) The Hadith "izaa kabbaral Imamu fa kabbiroo bi he" is a weak Hadith. He gives reference of Sharhe-Wiqayah for this.
6) The saying of ameen is a stamp of acceptance. He gives reference of Sharhe-Wiqayah for this.
7) The muqtadi should say ameen upon hearing the Imam's ameen. He gives reference of Durre Mukhtar for this.
8) The Hadith (in which we are told to make) raf'e yadain as compared to the one (which tells us) not to make, is stronger. He gives reference of Hidaayah for this.
9) All the Ahadith which mention not to make raf'e yadain are weak. He gives reference of Sharhe-Wiqyah for this.

10) To dispute/wrangle with the person who makes raf'e yadain is permissible. He gives reference of Hidaayah for this.

All this is pure lies. The original text of the book should be presented. The Ghair muqalliDeen scholars will never ever present the original text.
These are the three books which have had an effect on you without any reason, my brother.

The result of this conversation

G- I will never lay my hands on such books which have so many lies in them. I seek refuge from (joining) such a sect in the future, which speak so many lies. You have put me at ease as far as every matter of mine. The truth of the matter is that we (only) learn a few Ahadith, and then fall behind (attacking) those who have (actually) dedicated their lives for the course of Deen. We have no knowledge whatsoever as far as which (Hadith) is abrogated, and which (Hadith) has replaced it. We should be praying for those who have sacrificed their lives in the preservation and presentation of all the rulings of Deen for us. At the times of difficult we go to them for the solution, and (at other times) we swear at them, this is sheer treachery. I am going to re-invite all those whom I have encouraged to read salah bare-headed, and make salaam with one hand. I am also going to bring back those whom I have made to stand with their feet spread apart in salah. The very first lesson of those friends who had put me on this (path of Ghair muqalliDeen) was, not to go and question those who have knowledge regarding the Ghair muqalliDeen, but to go to the uneducated and those who have made no research, and pester them. I have joined forces with them and ridiculed my father on numerous occasions. I will seek forgiveness from him too. Today only have I realized how these people speak lies using the name of the Quraan and Hadith. They call everything Hadith. What will the condition of the general masses amongst them be, when the ulama amongst them speak so many lies? May Allaah protect every Muslim from speaking lies and may He guide one and all to follow in the footsteps of the pious predesessors. Ameen.

Translation Edited by: Mufti A H Elias (May Allaah protect him)
Shawaal 2029 – October 2008